PHILO-THEOLOGIA,
OR,
GOD, & MAN.

A Treatise compendiously describing the Nature of God in his Attributes, with a lively pourtraicture of his Wisedome in ordering, and disposing of the Celestiall, and terrestriall Bodies.

Containing much variety of Matter Theologicall, and Philosophicall; wherein many secrets in Scripture, and in Nature, are unbowelled, with solid Proofes, and apt Applications singular for brevity, and perspicuity.

By HENRY CHURCH.

Joell 2. 28.
I will poure out of my Spirit on all flesh.
Psal. 8. 1, 3, 4.
O Lord, our Lord, how excellent is thy Name in all the world, thou hast set thy Glorie above the Heavens, &c.
When I consider the Heavens, the Worke of thy Fingers, the Moone, and the Starres, &c.
What is man, &c.

LONDON,
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M. DC. XXXVII.

TO THE LEARNED READER.

I Humbly desire your Charitable Construction of my poore endeavours: being willing to be convinced, and reformed. I confesse my impotencie, and desire my errours may be purged, and all truths allowed.

TO ALL
whomſoever.

I Confeſſe my ſpare time hath beene this way employed in methodicall Meditations, the Reaſon why I ſo much exerciſed my penne, was, becauſe a drowſineſſe fell on mee, when I did reade: and wrighting kept me awake: if any be offended, I writ not to offend them: if any be in the least meaſure edified, for their ſakes I have taken this paines, and thinke my labour well beſtowed.

HENRY CHURCH.

Imprimatur,
THOMAS WEEKES.

An

An Advertiſement to the Chriſtian Reader, concerning the ſcope of the Booke, with ſome paſſages of the Life of the Authour.

TRVE, *and ſolid knowledge layes his foundation in God; he that will know himſelfe, and the ſublunary Creatures, as they are, muſt firſt* ſee, and know him (*by faith*) that is inviſible: *The ſtudie of the knowledge of God in his Attributes gives a man a poſſeſſion of heaven, on earth,* Its life eternall to know thee, &c. *This knowledge is the baſis, and foundation of that* precious Faith *the Apoſtle ſpeakes of*: They that know thee, truſt in thee: *So that before a man can with the* wiſe Builder, build on the Rock, *he muſt* beleeve that God is. *This godly Man* Mr. HENRY CHURCH *began here; his maine ſtudie was this ſaving Knowledge: and this he did not by ſtarts, and fits; but daily (as his calling did permit him.) Great was his wiſedome, and his induſtrie in the husbanding of his time, for as he choſe* Maries *Part, ſo hee was carefull of* Martha's; *a good Chriſtian, and a provident Husband. Thoſe that knew his Employments, many urgent in the world, and wondered, how he could ſpare time, or find time for theſe Contemplations. I may anſwer for him,* he loved much, *and therefore with* Marie *was reſolved to doe much. Hee denied himſelfe in his pleaſures, in his diet, and in his ſleepe,* hee bare the yoke of the Lord in his youth, *I have*

heard, that when hee had libertie to sport himselfe, as others, his pleasure, his delight was, in his Closet, with the Law of GOD, hee prevented the dawning of the day, and with DAVID meditated of GOD in the night-watches, hee could not intend to be idle, hee had learned of his Master CHRIST, who went about doing good; hee filled up his vacant houres either with doing, or receiving good; as if hee had exactly learned that charge of the Lord by Moses, These words which I command thee, thou shalt * rehearse them continually to thy Children, and thou shalt talke of them, when thou tariest in thy house, and as thou walkest by the way, and when thou liest downe, and when thou risest up. Hee knew not onely for himselfe, but for others; his light was on a candle-stick, not under a bushell, hee did not with the Idle Servant, hide his Talent, but improved it to a good increase. Hee was greedy of all advantages to glorifie God: if hee was covetous, this was his covetousnesse, hee coveted the best things. He was of a compassionate spirit, ready to doe good both to the Soules, and Bodies of others. Hee lived as lent to himselfe, and given to others. How sedulous he was to instruct the Ignorant, to reclaime the wandring, to relieve those that were in want, to settle the unstable soule, those that knew him, can judge. He withstood errours; hee was an Enemie to errour, for hee received the truth in the love of it. Hee was a Friend to truth. Hee endeavoured to comfort afflicted Consciences, for by observing his owne heart, and Conference with such, he attained a singular dexteritie this way. In his Booke you may heare him yet speake, that is now dead. His Religion lay not in Tongue, but in his Heart; not in a forme of godlinesse, but in power; as if he had learned to doe what once Minutius said, Non multa loqui, sed vivere. The scope, and end of this good Mans studies (I suppose) in this Booke was chiefly for himselfe, and his Familie that

* *Innius* Whet them, or print them in memorie.

that it might like a fruitfull Spring, ſupplie himſelfe, and them.

Againe, his friends knowing his deſire hee had to the publicke good, as alſo the favourable acceptance of his two former Bookes in the hearts of good men, already printed, gives us good incouragement to adventure againe on a publicke Cenſure. viz. The Good mans treaſury Divine letters.

Reade it through before you judge, I hope you ſhall find it profitable, and abounding with much varietie; under briefe Heads drawing on the Reader to delight to ſtudie God in his Attributes, and to inlarge them in thine owne Meditation: as alſo hee repreſents God to thee in the glaſſe of the Creature, and among the reſt, Man the Epitome of all; that while thou art poring after curious ſpeculations, and ſecrets of Nature, hee endeavours wiſely to divert thy thoughts, by apt application heaven-ward. To ſatisfie the Indicious.

If thou ſhalt except againſt any thing, conſider its a Poſthumus *iſſue, then I hope you will pardon both the Author, and the Printer.*

For Cenſorious Criticks I care not to ſatisfie.
The Bleſſing of the Almightie be with it.

Imprimatur,

THOMAS WEEKES.

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FINIS.

The Table.

Of saving Knowledge.

1. *What Knowledge is.*
2. *There is a Knowledge saves not.*
3. *What saving Knowledge is.*

1. *What Knowledge is.*

Sect. 1. Noscere, Intelligere. Percipere.

TO know, is to understand, to perceive, to discerne, to comprehend: Knowledge is the eye of the Soule, we shall the better perceive what Knowledge is, by the contrary to it, and by comparisons. The contrary to Knowledge and Understanding is Ignorance, *Jer.* 4.22. *Luke* 19.42. The Comparisons may be to compare it with Prudence and Discretion. Knowledge is to perceive, to discerne: Prudence is to dispose of things knowne; both we doe read of, *Coloss.* 1.9. Understanding to conceive, wisedome to order, to act, to put in execution; discretion is to moderate, 'tis exercised in measure, and time; Discretion, it mitigates, and qualifies, and observes circumstances about the execution of things.

Contraries to Knowledge.

So then, Knowledge is a discerner, a receiving light, a seeing,

seeing, a taking notice; 'tis to perceive, and to understand.

Difference of knowledge.

Sect. 2. Difference of Knowledge.

THere is Knowledge that saves not: as first, the Knowledge of Devils. Secondly, the knowledge of Heathens. Thirdly, the knowledge of Hypocrites. First, of Devils, they must be knowing creatures, having so much meanes, as all humane learning; and having so great experience for above 5000. yeeres; yet their knowledge is not saving.

1. First, they have no application: Secondly, they have no comfort: Thirdly, they have no change; so they know, but not for their good.

2. Secondly, there is the knowledge of Heathens: First, that there is a God, they found by searching *Causam causarum*: There must be a cause of causes, which must be God. Secondly, they know this God must be worshipped: Thirdly, they know the creatures, being good Astronomers, Geographers; they know the immortality of the Soule, and could anatomize the body of man. Their knowledge was not saving:

Reasons why heathenish knowledge is not saving.

1. Because though they knew God, yet they knew him not in Christ: so came short of saving knowledge, *John* 17. 3. *Acts* 4. 12.

2. They knew God was to be worshipped, but knew not how, for a right manner.

3. They knew the creatures to their conviction, *Rom.* 1. 20. but not to their salvation.

4. They knew man in the faculties and members, and so did magnifie man, and exalt him: Whereas saving knowledge doth abase man, being both a guilty, and a filthy creature.

Thirdly, there is the knowledge of Hypocrites, who doe know there is a God, and can distinguish the persons in the Trinity; they know the two natures of Christ, Law and Gospell, the differences in Religion; they are able to teach others; their knowledge is not saving.

1. Be-

1. Because it is attained by art, industry, reading, but not from the regenerating Spirit.

2. It sinkes not in their hearts, to humble and reforme them; but rests in their braines, to puffe them up. *Heb.*6 4. 1. *Cor.* 8.1.

3. They hunger not, thirst not for knowledge, because they thinke they are rich, and have enough: or if they doe, it is for base and carnall ends; as first, to please themselves with their speculations, and to satisfie their curiosity. Secondly, to be able to discourse, and so get applause at feasts, and other meetings. Thirdly, to handle disputes and controversies, so to get them a name. Fourthly, to censure the Preachers, to contradict their Sermons; to cavill, and picke faults, that so they might be esteemed men of Judgement. Fiftly, to gather Sects, and to make schismes, that they might be in some more esteeme, or get some contributions, and make a gaine of those silly ones they have deluded.

Reasons why Hypocrites knowledge is not saving.

3. *What saving knowledge is.*

Sect. 3.

SAving Knowledge is a worke of Gods Spirit on the faithfull, opening their eyes to know God, and themselves.

1. It is a worke of God Spirit; *He is the Spirit of Revelation*, Ephes. 1.17. *By this Spirit we know the things of God.* 1. Cor. 2.12.

2. On the Elect, or faithfull; for 'tis the saved ones prove knowing ones, 1. *Tim.* 2.4. Others have not that light as they have. *Mat.* 13.11. Iohn 5.15.

3. Their eyes are opened by the preaching of the Gospell, *Acts* 26.18. As the *Manna* fell downe in the dew, so the Spirit is conveyed by the Word. *Isai.* 35. 5. *By the preaching of the Gospell, the eyes of the blinde shall be enlightned.*

4. They are brought to know God; in ignorance and

darknesse we did not know God. 1. *Sam.* 2. 12. *Ephes* 5. 18. but being wrought upon by the Word, and Spirit of God, then they knew him savingly, as that God will be mercifull to their sins. *Ier.* 31. 34. *Heb.* 8. 11.

5. They know themselves savingly; first, in their guiltinesse. *Rom.* 5. 12. Secondly, in their corruption of nature. *Iob* 14. 4. *Psal.* 51. 5. Thirdly, in their actuall sinnes. *Psal.* 40. 12. Fourthly, in this estate they know themselves lost. *Luk.* 19. 10. Fifthly, they know the onely remedy is by *Iesus Christ*.

This knowledge is in the Elect.

The Concomitants with saving knowledge.

1. With application. 2. *Tim.* 1. 12. 2. With renovation and change. 2. *Cor.* 3. 18. 3. With great humility. *Iob* 42. 5, 6. 4. With charity. 1. *Cor.* 13. 2. 5. With practice. *John* 13. 17. 6. With consolation. *Ioh.* 9. 24. 7. With contempt of the world, *Phil.* 3. 8. 8. With satisfaction, 1. *Cor.* 2. 2. It satisfies as much, yea, more than all Arts and Mysteries, or secrets.

Quest. How is this saving knowledge attained?

Answ. How saving knowledge is attained.

For answer, consider three things,

1. We have it not by Nature. 2. We are attainers, and receivers. 3. The answer how we doe attaine it.

First, we have it not by Nature: for the image of God consisting in Knowledge, *Col.* 3. 10. we have lost by *Adams* fall; and though the Oxe knowes his owner, and the Asse his Masters crib, yet those naturall men that have most measures of knowledge living in the visible Church, are ignorant of God, *Isai.* 1. 3. *Ier.* 4. 22. As for Pagans, they are more remote from saving knowledge, and are said to be darknesse, *Ephes.* 5. 8. full of darknesse, *Rom.* 1. 21. and to be without the Knowledge of God, 1 *Thes.* 4. 5.

Secondly, we are receivers of saving knowledge, being destitute of it in our selves: It is given us from him, who both gives every good giving, and every perfect gift.

James

Iames 1.17. It is the Lord opens our eyes, *Acts* 26.18. and gives us the spirit of Revelation: *Ephes.*1.17. *It is God shines into our hearts, to give us the light of saving knowledge.* 2 Cor.4.6.

3. *How we attaine saving knowledge.*

1. We attaine it freely, without merit; Gods Will is the cause wee know him, and partake of mercy. *Ier.*31 33, 34.

2. We obtaine saving knowledge; by vertue of the new Covenant, God hath promised this blessing to his people. *Heb.*8.11.

3. Wee obtaine it by the Word published and preached: *Ier.* 3.15. We are fed with knowledge, not starved with ignorance.

4. By our union with Christ, in him are all the Treasures of knowledge, and wee are enricht by our union, and conformable to our Head in knowledge. *Col.*2.3.

5. By the cohabitation of the spirit, hee brings saving light with him: 1. *John* 2.20. As the Spirit is an unction for our honour, and life, and quickning: so he is a Teacher, to give light and direction.

Question. How is saving knowledge preserved?

Answ. How its preserved.

1. By the meanes that doe beget it: the Word begets knowledge; so the Word preserves it.

2. It is preserved by exercise, exercising our understanding to know: studying heavenly things, keepes knowledge from decay, and addes to it.

3. By committing our knowledge, and our soules, and all, to keep to him, is able to preserve us: where we make a surrender, there God is a Preserver.

4. Wee tye things that we feare to lose; tye the knowledge to the Rule, and let the Knowledge and the Word be united, as the Cause, and the Effect.

5. Fasten something to knowledge that it may abide;

faſten to it Humility, Love, and Practice, then it will remaine.

6. Conferre with others, communicate what you know, partake of others knowledge; mutuall exchange makes a combination, ſo we are more firme.

7. Eſteeme of knowledge, as of your greateſt treaſure, then your care will be to keepe your Jewell, lock it up in a good conſcience, and it will bee ſafe and ſure.

8. Delight in knowledge, and take pleaſure in underſtanding, then no price can buy it, and wee ſhall ſtill be converſant with it, and never let it depart from us.

Queſtion. *What is God?*

This is one of the deepeſt queſtions in Religion: It is reported of the heathen he required three dayes to anſwer, then three dayes more, ſtill three more, for the more he ſtudied, he found his weakneſſe to anſwer.

Anſwer. We ſoone may erre in our definition of God, our errors herein are moſt dangerous: if they be defended damnable. Yet it is neceſſary to give an anſwer as wee are able.

1. Becauſe ſome will queſtion, *Where is your God?* Pſal. 42.10.

2. To ſtay our owne thoughts which are reſtleſſe, till we can conclude ſomething concerning God; our ſatisfaction is the more to know a glimpſe of God, and to perceive him, wee may have this knowledge encreaſed a little here, and much hereafter.

3. In reſpect of the worſhip of God, *We muſt worſhip that we know*, John 4.22. tis reproved to worſhip an unknowne God, *Act* 17.23.

1. To ſpeake what God is, the ſafer way is to declare negatively what he is not: He is not Mortall, Corporall, Corruptible: thus we aſcribe to him all excellency.

2. To know what God is, let us ſearch the Scriptures: *for his word can beſt teſtifie of him*, Pſalme 138.2. Iohn 5.39.

3. Wee

3. We muſt conclude, all we can know of God, is but in part here in this life: *We heare of him but a little portion*, Job 26.14. *Wee know in part, and ſee but darkly, as through a perſpective glaſſe*, 1.Cor.13.12.

4. The end of our ſtudy to know God, ſhould bee for to glorifie him, by our acknowledgement of him to bee the onely and abſolute Lord: admiration of his excellency, praiſing of him in our ſpeeches, actions, ſufferings: of which we ſhall conſider in the next place.

It will the better be anſwered if we conſider.

1. What he is not.
2. What he is.

First, God is not,

1. Created.
2. Viſible.
3. Comprehended.

1. God is not created but the Creator, *Gen.*1.1. All we can conceive of or number, is comprehended under two heads, the Creator, and the Creatures. God is the Creator, all beſides himſelfe are Creatures, both the Angels, the heavens, the earth, and all things in them whatſoever.

1. What God is not.
1. not created.

2. God is not viſible, our bodies cannot ſee a ſpirit, God is a moſt pure and ſpirituall Eſſence, therefore cannot be ſeene.

2. Not viſible.

3. God is not comprehended, our capacity is too ſhallow to conceive of him; he is inviſible to our bodies, and incomprehenſible to our ſoules.

3. Not comprehended.

Queſt. *What meane you by Incomprehenſible?*

Anſw. The word Incomprehenſible, ſignifies that wich cannot be found out or numbred. *Tremelius* and *Junius* uſe a word in Pſalme 145.3. *Perveſtigationem eſſe*, which is a finding out: To ſhew the meaning of Gods incomprehenſibleneſſe, he ſaith, *Magnitudini ejus non eſſe perveſtigationem, his greatneſſe is incomprehenſible*, that is, cannot be found out. *Wilſon* expoun-

pounding *Incomprehensible*, saith, 'tis that the World cannot containe, nor mans wit conceive.

2. What God is.

Secondly, what God is.

1. He is the Creator of all things.
2. Invisible to the eye.
3. Incomprehensible to the minde.

1. He is a Creator.

First, he is a Creator of all things, therefore is to be separated from the creatures in our distinctions, and is above the creatures in priority of dignity and time.

What it is to create.

To create, is to worke without instruments, or materials.

Applications.

1. To conceive of God as a Creator, above all created Natures whatsoever. *Rom.* 11.36. *Of him, through him, and for him are all things.* Of him, as the first Cause; by him, as the Preserver; for him, as their End wherfore they were made. Of him, without any mover; by him, without a helper; for him, and none other cause.

2. Not to contend with our Creator about his Decrees, or proceedings: this is to bring a woe upon our selves, to strive with our Maker. *Isai.* 45.9.

Rom. 9. 20.

3. To praise and glorifie him for this, because he created all things. *Thou art worthy to receive glory, and honour, and power; for thou hast created all things.*

Revel. 4 11.

2. He is invisible.

Secondly, God is invisible to the eye: *John* 1. 18. *No man hath seene God at any time.*

The persons, *No man:*

The time, *at any time.*

Digressio.

Never man at any time saw God: wee cannot see a Spirit; but God is a most pure Spirit, excelling the Angels. First, the Angels have many perfections, but God hath all perfection. Secondly, the Angels receive all from him; he hath all from himselfe. Thirdly, they are finite, and limited; but God is infinite.

Thirdly,

Thirdly.

God is Incomprehenſible to the minde, as well as inviſible to the eye, no created Nature can comprehend him in his Eſſence nor his Attributes; what ſoever wee conceive it is but in part, there is much more we perceive not, nor can comprehend.

Eternity. In reſpect of his Eternity, our capacity is like the Sunne, which ſhewes things under it, but darkens all about it; wee can looke backe to the beginning, if wee looke forward, wee cannot conceive after time ſhall bee no more.

Revel. 10.6. Concerning Gods being before time, or after time, we have but a glimpſe, a generall notion; we can conceive but little, our comprehenſion failes us.

Glory. Who can behold the Sunne in his glorious ſhining? much leſſe can we comprehend the glorious Majeſty of God: who hath beheld it, that he may demonſtrate it? not the Angels, for they are faine to cover their their faces, *Iſai.* 6.2. much leſſe we that dwell in houſes of clay, who have that ignorance and guiltineſſe, that thoſe glorious Zeraphims are freed from.

Greatneſſe. Nor can we comprehend his greatneſſe, *Pſal.* 145.3. no not by all our induſtry and ſearching, *Iob.* 11.7. *The heaven of heavens cannot conteine him*, 1 *King.* 8.27. Wee are capable but to ſee his backe parts in this life, ſo much of God, as can be perceived in his word and workes: his greatneſſe is ſuch, *that the Nations are as the drop of the Bucket, and the Hands as a little duſt:* Lebanon *hath not wood enough for fire, nor the beaſts enough for a ſacrifice for him.* Iſaiah 40.15,16. Exod. 33.23.

Wiſedome. Alſo his wiſedome is unſearchable, *a deepe we cannot fathome*, Rom. 11.33. *the fooliſhneſſe of God is wiſer than men*, 1. Cor. 1.25. *It is onely the Spirit of God that ſearcheth the deepe things of God*, 1. Cor. 2.10. *and although vaine men would be wiſe*, Iob. 11.12. *yet hee is but a beaſt by his owne knowledge*, Ieremiah 10. 14.

and we must bee constrained to confesse our darknesse, Iob.37.19.

Applications.

1. Is God invisible to the eye, and incomprehensible to the minde? let us then lay by our sence and reason, and labour for faith, though wee cannot apprehend nor demonstrate what God is; yet we are to beleeve that He is: *Heb.*11.6. *Hee that commeth to God must beleeve.*

Note three things.

1. Our felicity is to come to God.
2. The meanes is, by beleeving.
3. God is, that we must beleeve, which we cannot see nor comprehend,

2. By this 'tis easie to distinguish the Eternall *Iehovah* from all false Gods, being some of them visible, all comprehensible, those that adore them are more honourable then that they worship, those Gods were but titular gods, no Creators, but created, live lesse in being, and perishing in conclusion. Ier.10.11.

3. No man was ever a perfect Artist in the contemplation of God: *How little a portion doe they heare of him?* Iob 26.14. long in studying but little in fruition: deepe conceites, but poore conclusions: *Hoc solum scio, me nihil scire: This onely I doe know, that I know nothing.* Arist.

4. Yet are we to be diligent to study the knowledge of God, and although we cannot finde him out in his perfection, *Iob* 11.7. yet we must learne to know him to our salvation, *Iohn* 17.3. and to encrease in the knowledge of God. *Col.*1.10. though wee cannot see his face he reveales his backe-parts to us: *Exod.*33.23. we are to know him by his workes: *Rom.* 1.20. in his Sonne, 2. *Cor.*4.6. 'tis a shame living under the preaching of the Word to be ignorant of God, 1. *Cor.*15.34. and we are fooles before the Lord, *Ier.*4.22. Therefore let us cry for wisedome

wiſedome, and call for underſtanding, ſearch for it as ſilver, and digge for it as for gold, then ſhall we finde the knowledge of God. *Prov.* 2. 3, 4, 5.

Queſt. *What is it to glorifie God?*

Anſw. To glorifie God, is not to add any thing to him to make him glorious, but to acknowledge and demonſtrate that glory is in him already; God glorifies us by putting glory on us, adding that unto us wee are deſtitute of: We doe glorifie him, by taking notice, admiring, and praiſing of him, ſetting forth his glory.

That is done by Acknowledgement.

Either { To himſelfe, or to men.
To himſelfe by { Admiration. Praiſes.
To others by { Speeches. Actions. Sufferings.

Firſt, we glorifie God by acknowledgment, which is more than knowledge, *Rom.* 1. 21.

The Wiſe Heathens that knew God did not acknowledge him nor demonſtrate him accordingly: they knew God, *verſ.* 21. but regarded not to acknowledge him, *verſ.* 28. then to our knowledge of God, we muſt joyne an acknowledgment, whereby we ſhall glorifie him.

This acknowledgment muſt be free, elſe we differ not from the divels, which acknowledge God upon conſtraint; ſo wicked men may acknowledge God by conſtraint. Mark 1. 24. Judges 1. 7.

The truth of this free acknowledgment will appeare by our Admiration and Praiſes.

Qu. *What is Admiration?* Queſtion.

Anſw. To Admire, is to wonder, to marvaile. Anſwer.

Conſider,

1. The ſubject is the Admirour,
2. The Object admired.
3. Then how to attaine admiration of God.

1. First, the Subject that admires, is the reaſonable creature: for the unreaſonable creature is not capable of actuall Admiration: the unreaſonable creatures may be frighted, or amazed, as Horſes, and any other beaſts; and alſo Birds, and Fiſhes: But Admiration requires Reaſon, Deliberation, and Conſultation. Then 'tis plaine, Angels, and Men onely are the ſubjects of Admiration.

2. Secondly, the objects of Admiration are either Supreme, or Inferiour; the Supreme is God, the Inferior, are the creatures of God. We muſt not admire Poſitives, nor Comparatives, but Superlatives; things moſt excellent, things excelling. We admire things beyond our capacity, when our Reaſon can ſtretch it ſelfe no further: As we ſee, little children ſeeing curious workmanſhip, the poore children are amazed, and admire how 'tis done, they much honour, and reverence the Artiſt that made the worke.

3. *Queſtion.* Thirdly, how to attaine Admiration of God?

Anſw. 1. We muſt pray for the Spirit of illumination, to ſee excellency in God. *Epheſ.* 1.17.

2. We muſt be given to divine Meditations, as *David* in the 8. *Pſalme* fals to Meditation, then to Admiration. So in *Pſalme* 104. his Meditation concludes in Admiration: *Oh Lord, how wonderfull are thy workes.* Pſal. 104.1.24

3. We muſt learne to ſilence our Reaſon; wee muſt admire where we cannot comprehend; as *Rom.* 11.33. *Oh the deepneſſe of the riches both of the Wiſedome and Knowledge of God.*

Queſt. Wherein is God to be admired?

Anſw. 1. In his Eſſence: ſecondly, in his Attributes: thirdly, in his Workes.

1. In his Eſſence, having his being of himſelfe; abſolute,

lute, independant, bleſſed, immutable.

2. Alſo, that there are in the Divine Eſſence a Trinity of Perſons.

Queſt. How ſhall I raiſe my admiration to the higheſt pitch? To meditate of his Wiſedome, and Knowledge.

Anſw. First, admire the largeneſſe of it; for hee knows all. *Prov.* 15. 11.

2. The perfection of his knowledge; hee knows the Cauſes, Concomitants, Fruits, and Effects, inſides; he knows the motions and inclinations of all men, of all things. *Acts* 15. 18.

3. Admire the manner of his Knowledge; not by Doctrine, Relation, Experience, but without meanes.

4. Admire the celerity and ſwiftneſſe of his Knowledge at once, in a moment: Hee knowes things paſt, preſent, and to come.

5. The certainty of his Knowledge; he cannot be deceived; he foreſees all inconveniences, he knowes things and perſons as they are: no apparitions, nor pretences, nor fainings, nor diſſemblings can delude him.

6. Admire the Eternity of his Knowledge, before all time, before there was a World: Hee knew himſelfe to be moſt perfectly happy, and bleſſed; and knew that he would make a world, and knew all that man ſhould act on the ſtage of this world; and as he did purpoſe, ſo all things muſt come to paſſe, according to his foreknowledge and Decree. Acts 4. 28. Epheſ. 1. 11.

7. Admire the Efficacy of the Knowledge and Wiſedome of God: From his Knowledge he decreed, then did worke: ſo the Heavens, Earth, Seas and all their ornaments were created, are preſerved: the variety of his creatures, argues his unſearchable Wiſedome; and their order, uſes, and ends appointed them, calls for our Admiration.

By this we may ſee, what cauſe wee have to admire God; and if one of his Attributes doe cauſe ſuch Admi-

ration, what would it worke on us, to meditate on the reſt, as his Power, Glory, Holineſſe, Juſtice, Inviſibility, immutability; this requires a large Volume, but I intend brevity.

Queſt. How may I further admire God?

Anſw. I will give one ſtraine more to winde up the heart; that is, to admire *Chriſt* incarnate, how hee is the begotten Sonne of God. *Pſal.*2.7.

1. Admire it in this; hee was begotten of the Father, yet is not after the Father in time: Men beget thoſe that come after them, but here 'tis not ſo; therefore to bee admired.

2. Men beget children, which may be divided from them; but *Chriſt* is ſo begotten, that he is undividuall; *He and the Father are one.* John 10.30.

3. Men ſo beget, that there is a diminution of their ſubſtance, and a conveighing of the corrupt Nature: But *Chriſt* is begotten without diminution of the ſubſtance of the Father, and free from all corruption: *Hee is the holy Sonne of God.*

Acts 4. 27.

4. Men beget children, which are their inferiors: but *Chriſt* is begotten, *yet equall with the Father.* Phil.2.6.

Equall in Eternity.

1. *The Father is eternall:* Pſal. 90.2. So *is the Sonne eternall.* Iſai.9.6.

Glory.

2. *The Father is glorious:* Acts 7.2. So *the Sonne is glorious,* Iames 2, 1.

Power.

3. *The Father did create:* Gen.1.1. So *the Sonne created.* Col.1.16.

Adoration.

4. *Angels doe honour the Father:* Iſai.6.3. So *Angels doe honour the Sonne.* Heb. 1.6.

5. A Father begets a Sonne, but yet communicates not his whole Eſſence to him: but *Chriſt* is begotten, yet partakes of the whole Eſſence of his Father, therefore admirable.

6. A Father begets one that is another perſon, another thing

thing distinct from himselfe: But the Lord Christ is begotten, another person, yet not another thing; he may be distinguished, but not divided. Thus wee acknowledge God by Admiration.

Secondly, we acknowledge him to himselfe, and so doe glorifie him by our praises. *Psal.* 50. last verse. 2.

Here consider,

1. Who they be doe praise him.
2. How they praise him.
3. For what they praise him.

First, who praise him:

'Tis the Saints praise him. *Psal.* 145. 10.

1. 'Tis they have the most cause.
2. And the best abilities.
3. And the onely acceptance.

Secondly, how they praise him:

1. They praise him freely, and cheerefully. *Psal.* 63. 5.

2. Vprightly, and sincerely. *Psal.* 119. 7. Hence 'tis, they praise God with their Soules, *Ps.* 103. 1. with their Hearts. *Psal.* 9. 1.

3. They praise God frequently, on all occasions. *Ps.* 71. 6. *Psal.* 119. 164.

4. They praise him constantly. *Psal.* 145. 2. Hence 'tis, when they lose their comforts, yet God loses not his praises. *Iob* 1. 21.

Thirdly, for what they praise him.

1. For his owne Excellency.
2. For his glorious workes.
3. For his mercies.

First, for his owne excellency.

1. He is the soveraigne Lord God over all, *Rom.* 9. 5.

the

the ruler of the world, *Zach.* 4. 14. Hence it is, that Greatneſſe, and Glory, and Power, and Victory, and Praiſes, is attributed to him who is head over all, 1 *Chro.* 29. 11. He is to be praiſed as the onely potentate. 1. *Tim.* 6. 15. He is to be praiſed that is high and excellent. *Iſai.* 57. 15. He it is, is glorious in Holineſſe, *Exod.* 15. 11. and worthy to receive Honour, and Glory, and Power, and Praiſe, *Revel.* 4. 11. *Revel.* 5. 13. All his glorious Attributes, both Communicable, and Incommunicable, cals for our frequent praiſes.

Secondly, he is to be praiſed for his workes.

For they demonſtrate his eternall Power and Godhead. *Rom.* 1. 20. Hence it is, that he is praiſed for creating all things. *Rev.* 4. 11. His workes both of Creation and Providence, do ſhew his Wiſedome, Power, Goodneſſe, &c.

Pſal. 139. 14. Pſalme 136. Pſalme 104. The workes of God ſtirred up *David* to praiſe God, both for the making of himſelfe, and for the making of other creatures, and for the government of the World.

Thirdly, *God is to to bepraiſed for his mercies,* Pſalme. 100. 4. Pſalme 136. 1.

To quicken us to this duty, conſider:

1. The freeneſſe of his mercies, they are beſtowed without our deſerts: his will is the cauſe of his mercy. *Rom.* 9. 18.

2. The multitudes of mercies, of all ſorts, temporall & ſpirituall, on every faculty of ſoule, and member of our bodies, mercies on our names, eſtates, families, friends, thoſe neare and deare to us.

3. The conſtancy of his mercies, they are renewed every morning, *Lament.* 3. 23. *Wee are laden daily with benefits*, Pſal. 68. 19.

4. Conſider mercies comparatively; wee are in health

health, others are ſicke; we have ſight, others are blinde: we have the Goſpell, other ſit in darkneſſe, &c.

Thus we ſee God is glorified by Admiration, by Praiſes.

Laſtly, *he is glorified by acknowledging him to Men:*

In our Speeches.
In our Actions.
In our Sufferings.

Firſt, in our ſpeeches to men.

1. By declaring his workes, *Pſal.* 105.1.

2. To inſtruct our Children that they may praiſe God, *Pſalme* 78 4.

3. To make publicke confeſſion of our ſinnes, if they have cauſed publicke ſcandall, *Ioſhuah* 7.19.

4. To make publicke confeſſion of Religion, being called, *Pſalme* 119. 46. Read the marginall Note 1 *Pet.*3.15.

Secondly, *Wee muſt glorifie men before God in our Actions.*

1. By our godly converſation; in the generall, to do good workes before them, to urge them to glorifie God, *Matthew* 5. 16. to cauſe men to ſay, 'tis a good God, a good word preached, a good Religion profeſſed, becauſe they doe ſee good workes expreſſed.

2. In particular, to honour God with our riches, *Prov.* 3.9. to maintaine Gods Worſhip. *Exod.* 35 .22. Alſo to do good to his miniſters, 2. *King.*4.10. that they may be incouraged in the Law of the Lord. 2 *Chron.*31.4. to to do good to many poore, *Eccleſiaſtes* 11.2. that thanks may be rendred by many, and God may be praiſed and glorified. 2. *Cor.*9.12,13.

Thirdly, *We must glorifie God among men by our sufferings*

1. In holding on our course,
2. Being patient and meeke.
3. Praying for our Persecutors.
4. Laying downe our lives for the truth: thus suffering we shall glorifie God. *Iohn* 21.19.

Of Gods Subsistence.

1. *What Subsistence is.*
2. *That God doth Subsist.*
3. *The manner of his Subsistence.*
4. *Uses to Edification.*

First, What Subsistence is.

AS there is a being, so there is a subsistence in that being, which subsistence is to be upheld in a well being, without decay, diminishing, or declyning: hee that doth so, doth honourably subsist. There may bee a declining, yet body and soule may hang together: so the subsistence is weak: but he that declines not, but holds his owne, falls not backe, nor decayes, that person subsists happily, not onely in being, but also in a well being.

2. God doth subsist independently, immutably, without decay or diminution, hee is *Jehovah*, and changeth not; he is as Holy, Powerfull, and Wise, and Rich and Glorious, and every way Perfect and Blessed as ever he was, without interruption: he depends not on second causes as we doe; all creatures subsist by him, he beares them up, and continues them, therefore they subsist. *Psal.* 119.91. He himselfe subsisted when there was no world, *Iohn* 17.5. and can subsist if all were dissolved againe:

Heb. 1.3.

He

He can put an end to the Creatures, and give them subsistence againe: so then he subsists of himselfe, and all Creatures doe subsist by his will and power, and no otherwise.

3. The manner of subsisting. The Father subsists first, not in time, but in order. Time.

In the manner of working, the Father workes from himselfe, the Sonne from the Father, the Holy Ghost from them both: they differ in their Personall proprieties: The Father subsists unbegotten, the Sonne begotten, the Holy Ghost proceeding. Manner. Proprieties.

The Vses are these.

1. To shew us the difference of Gods subsistence, and ours: He subsists of himselfe, we by him: He before time, we in time: He subsists independant, we depend on him: He subsists without composition, and is immutable; we are compounded of the foure Elements, in regard of our bodies; of body and soule, in regard of our persons: He subsists without meanes, we by meanes, and his blessing on meanes: He is alwaies the same subsisting, we must be dissolved, buried, raised, glorified, and subsist eternally by him.

2. *Vse.* This shewes the happinesse of Gods servants; he ever doth subsist, to direct them, to protect them, to enrich them, and to reward them. Great men on earth doe not subsist alwaies, sometimes their wealth decayes, sometimes their breath decaies; they decaying themselves, their followers cannot honourably subsist: But it is not so with the Lord, he cannot decay in riches, nor time; he subsists alwaies, his yeares faile not. *Psalme* 102.28.

3. *Vse.* In our decayes let us have recourse to God; he alwaies subsists, and beares up the whole World: wee need prayer more than shifting, and using unlawfull meanes in our decayes; God can make us subsist in life, *Psalme* 66.9, and in grace, *Psalme* 41.12. Let us therefore

fore in our decayes have recourſe to him, that wee may ſubſiſt.

Of the Simpleneſſe of God.

THere are properties attributed to God for two cauſes: one to make himſelfe the better knowne to us; the other to diſtinguiſh him from other titular gods, and from all other things.

Simpleneſſe is one of the incommunicable properties of God: 'Tis a Theologicall word, uſed for demonſtration, or diſtinction.

Conſider:

1. *What is meant by Simpleneſſe.*
2. *That God is of a Simple nature.*
3. *Concluſions drawne from it.*
4. *Queſtions anſwered.*
5. *Vſes for Edification*

Sect. 1. *Firſt, What is meant by Simpleneſſe.*

TO be ſimple among men is a want of wit & capacity: *A want of diſcretion*. Prov. 14. To give to the ſimple ſharpneſſe of wit: *Hierom* reads it a childe. *Junius* reads it a foole; becauſe both Children and Fooles are ſimple: of ſuch, 'tis ſpoken Prov. 9. 16. *Who ſo is ſimple let him come hither.* Theſe ſimple ones are both unskilfull, and eaſily perſwaded.

2. Simple, is to be plaine hearted, voyde of wicked plots and devices: *The Lord preſerves the ſimple ones*, Pſalm. 116. 6. *Theſe are ſimple concerning evill*, Rom. 16. 19. Theſe are, as if they knew not how to deceive: this is a commendable ſimplicity. Thus we ſee that ſimpleneſſe is to be voyd of parts, or to be voyd of the abuſe of

of thoſe parts of Wit and Knowledge that is beſtowed on us.

3. Simpleneſſe is a fingleneſſe without compoſition, or mixture, oppoſed to that is double, or of ſeverall kinds, or ſorts. Water is a Simple, but put into it Salt, or Wine, 'tis a Compound; becauſe there are more kinds than one. To be a Simple, wee take it to bee without guile, fraud, or deceit. 2 *Sam.* 15.11. *There were with* Abſolon *men ſimple in heart*, or *upright in minde.* *Integro animo.*

Secondly, *That God is of a ſimple Nature.* *Sect.* 2.

GOD is of a ſimple Nature; Hee is a pure Eſſence, called *I am that I am.* Exodus 3.14. *Light and is without all darkneſs.* 1. *Ioh.* 1.5. There is in God no mixture, or compoſition in the leaſt degree: Hee is one God, Light without darkneſſe, ſtrong without weakneſſe, wiſe without folly, pure without the leaſt ſpot, upright without guile, &c.

Thirdly, *Concluſions drawne from Gods Simpleneſſe.* *Sect.* 3.

1. WE gather hence, that there is perfection in him: He is ſimple of himſelfe, without any addition.

2. Being a pure ſimple Eſſence, hee muſt needs be inviſible: Our eyes are not able to behold a Spirit that is created, much leſſe him that is a moſt pure Spirit, excelling them all in the ſimpleneſſe and purity of his Nature.

3. He muſt be eternall, and everlaſting; 'tis Compoſitions doe bring a diſſolution. God is ſimple without compoſition, therefore uncreated, and uncapable of diſſolution.

4. Hence wee may gather, that God is immutable; That which changes, is by adding to it, or taking from

it; but God is a ſimple Eſſence, ſo pure, and perfect, that nothing can be added to him, nor taken from him.

Sect. 4. Fourthly, *Some Queſtions anſwered.*

Queſt. TO be ſimple, is to bee of ſingleneſſe of one ſort: How is God ſo, ſeeing there are three perſons in the God-head?

Anſw. 1 If there were a Triplicity in the God-head, there would be ſorts of perſons: but 'tis a Trinity of one intire ſimple Eſſence. 1. *Iohn* 5. 7. *Theſe three are one*: one in Nature, Time, Operation; diſtinguiſhed, not divided.

Obiect. 2. You ſaid, God is wiſe, without folly; ſtrength, without weakneſſe: but St. *Paul* ſaith, *The fooliſhneſſe of God is wiſer than men, and the weakneſſe of God is ſtronger than men.* 1. Cor. 1. 25.

Anſw. It is an Ironicall ſpeech, by way of ſuppoſition. The learned Philoſophers accounted the preaching of the Goſpell fooliſhneſſe, and but weakneſſe: But St. *Paul* ſhews, 'tis Gods Wiſedome, and Gods Power: Let them in their madneſſe account it fooliſhneſſe, yet the fooliſhneſſe of God is wiſer than men: let them account it weakneſſe, yet they ſhall finde Gods weakneſſe ſtronger than men. All their Philoſophy in their Wiſedome and ſtrength of Arguments, cannot open mens eyes, and convert mens ſoules, and bring them to Salvation, which the Goſpell can doe. *Act.* 26. 18. *Iames* 1. 18 *Rom.* 1. 16.

Queſt. 3. If God be a ſimple, and individuall Eſſence, how could the Sonne take fleſh of the Virgin, without being divided, and ſeparated from the Father, and Holy Ghoſt; ſo there is mutation and alteration in the Trinity?

Anſw. This is a Myſtery, rather to be beleeved, than diſputed. 1. *Tim.* 3. 16. *Great is the myſtery of godlineſſe, God manifeſted in the fleſh.* After *Chriſt* became man, he loſt not his God-head: For hee knew mens thoughts, wrought miracles, had Divine Adoration given to him.

He

He was said *John* 3.13. to be in Heaven, and to be equall with God *Phil.* 2.6. and in Scripture he saith, *He and the Father are one.* So still the simple individuall Essence remaines intire, and immutable; though by the purpose and consent of the Trinity, the second person became incarnate.

Are not Angels simple Essences, being without mixture, or composition, and pure Spirits? *Quest.* 4.

They are simple Essences, and pure Spirits, nearest to Gods Nature of all other creatures, yet come short of God by farre: For they have their substances, and their faculties, and qualities created, and mutable in their Nature: for Angels have fallne, though now the elect Angels are confirmed by Grace. God excells them; He is a simple Essence, without quality, or properties; onely these are attributed to him for our capacity. *Answ.*

The Scriptures uses not the word *Simplenesse*, nor *Property*, nor *Trinity*: why then doth the Church make use of them? *Object.* 5.

Words are notes, and markes of things saith the Heathen. And another saith, *Whosoever is ignorant of words, shall never judge well of things.* If in the Scripture we finde not words, not since, wee are not to use them. *Answ.* Aristotle.

2. They are used for Exposition, Explanation, Interpretation, to make hid things more obvious, and darke things more perspicuous.

3. They are used for Confutation, that the truth may be cleared, and errors confuted. If the Heretickes did affect the Truth, they would imbrace the phrases of the Church, and Theologicall Termes, which doe unfold, and demonstrate the Truth.

Fifthly, *Use to edifie.* *Sect.* 5.

1. SEeing in the Definition there is a good Simplicity, and a bad, let us labour for that simplicity God appr ves

approves to be ſimple. Concerning evill, the leſſe wee contrive evill, and the more unawaid we are to act it, the better Proficients we ſhall prove. And as we ſhould be ſimple in committing evill, ſo ſhould we be ſimple in doing good: and as among other good Duties, ſo in our Almes, to give with ſimplicity; that is,

Rom. 12. 8.

1. Faithfully, if we be truſted.
2. Humbly, without vaine glory.
3. Gently, giving good language.
4. Impartially, where needs are equall.
5. Approving our ſelves to God.
6. Remembring God ſees us.

Uſe 2. Learne to ſtudy the excellency of God in his ſimple pure Nature, that we may the more admire him, and give him the glory.

Uſe 3. Let us reflect on our ſelves, and be humbled, who are compounded of the foure Elements in our bodies, and of body and ſoule in our perſons; ſo we are alwayes ſubject to mutation, and diſſolution.

Uſe 4. Let us labour for ſincerity, that is, our beſt ſimpleneſſe; to be ſincere, without mixture; upright, without hypocriſie and diſſimulation ſo much as we can, ſo ſhall we the more reſemble the Lord.

Queſt. How may we attaine this ſincerity?

Anſw. 1. Get aſſurance of Juſtification; for there is guile in the heart, if the party be not juſtified. *Pſal.* 32. 1, 2.

2. Get the ſtrongeſt perſwaſions we can of Gods preſence; this will make us upright, without doubling, and diſſembling. *Gen.* 17. 1.

Gen. 17. 1.

3. Looke to all God Precepts, commands of Piety, Mercy, and Sobriety: looke to both Tables, to all duties: Not to picke and chuſe, and take liberty where we may gaine praiſe, or pleaſure, or profit. *Pſal.* 119. 6.

4. Examine often the temper of the inner man, obſerving our aymes and intents, and our manner of performance of duties.

5. Pray

5. Pray often and earneſt to be purged from guile and hypocriſie; and ſeeing we bring not with us uprightnes, integrity, ſimplicity, and godly purenes, let us labor, that not in carnall wiſedome, but by the grace of God, we may have our converſation here among men, and ſo reſemble God, as the drop doth the Ocean. 2. Cor. 1. 12.

Of Gods Eternity.

1. *What Eternity is.* 3. *Some Queſt. anſwered.*
2. *God is onely Eternal.* 4. *Applications to edifie.*

Firſt, What Eternity is.

THe Etymology ſence, and meaning of the word is hard to finde; becauſe the phraſe is uſed and taken in a future relation onely; ſo 'tis uſed not fully, nor compleat, but rather *ſynechdochially*, a part for the whole: men ſpeaking of Eternity, rather looke forward than backward; and 'tis more eaſie ſo to ſpeake of Eternity, becauſe we gueſſe at ſomething to be done, and enenjoyed when time ſhall ceaſe; but are darke if wee looke to that part of Eternity which is before time: time parts Eternity in the midſt: there is an everlaſting, from which time iſſued; there is an Everlaſting when time ceaſes; diſtinctions may helpe us, if we conſider Eternity and Time: Eternity is before and after time: Time hath a beginning and an end; then comes Eternity againe: by this we ſee, Eternity is not onely (*in ſæculum*) for ever, or everlaſting; but wee muſt looke both waies, as well to the part of Eternity that is before time, as that which is to come; all is one Eternity, onely 'tis parted by Time, which Time in the midſt of Eternity, is as a ſparke of fire in the midſt of the vaſt Ocean. *Sect.* 1. Pſal. 90. 2.

Secondly, God is Eternall.

IN the largeſt ſence being called, in reſpect of his Eternity before Time, the Ancient of dayes, *Dan.* 7. 9. *Sect.* 2.

There his Eternity is set downe to our capacity: Hee is said *To be from everlasting*. Psal 90.2. *The God of Antiquity*, or *the eternall God*. Deut. 33. 27. *A King of old*. Psal. 74 12.

In respect of his eternity after Time, he is called *The everlasting God*. Rom 16.26. *An everlasting King*. 1. Tim. 1. 17. *To live for evermore*. Revel. 10.6.

Sect. 3. Thirdly, *Questions answered.*

Quest. 1. WAs not the World eternall, as some Philosophers have held in opinion?

Answ. No; it was made in the beginning of Time: When there was no Time, there was no World. *Gen.* 1.1. *In the beginning God made the Heavens, and the Earth: Before that time nothing did appeare.* Heb. 11.3.

There was a beginning.

Object. They say, *Of nothing comes nothing*: therefore the World was eternall?

Answ. Of nothing comes nothing in Mans worke, because he cannot worke without materials. Of nothing comes all things in Gods worke, because he is a Creator, and his Word gives a being to that which had no being: and his command produces substances, and reall things; so they appeare, and are in being, though they were form'd of nothing.

Psalme 33. 9.

Quest. 2. Were not the highest Heavens eternall, and the dwelling place of the Lord?

Answ. *The maker thereof is God.* Heb. 11.10. *It was made without hands.* 2. Cor. 5.1. Heaven is a glorious and excellent place, yet a created place: 'Tis called *Gods dwelling*, because he is manifested there in glory: *Yet the Heaven of Heavens, the most excellent Heavens cannot containe him.* He had glory & excellency before Heaven or the World had a being: Himselfe is eternall, who had no beginning. The Heavens are not eternall, which had a beginning.

Psal 2. 4. 1. Kings 8. 27. John 7. 5.

Are

Are not the Angels eternall, of whose Creation 'tis not spoken of in *Genesis?* *Quest.* 3.

'Tis spoken of inclusively, though not so plainely: *Gen* 2.1. *The Heavens and Earth were finished, with all their Hosts.* In the Hoast of Heaven the Angels are not excluded: for elsewhere they are called *the Lords Hoast, Gen.* 32.2. So *Ps.* 103.20,21. *Praise the Lord yee his Angels, praise the Lord yee his Hosts.* And that the Angels were created, read *Psal.* 148.2. *Praise the Lord yee his Angels:* vers. 5. *For he commanded, and they were created.* Col. 1.16. *By him were all things made, things visible, and invisible; whether Thrones, or Dominions; Principalities, or Powers.* Angels are not eternall, but were created, and had a beginning. *Answ.*

Saint *Jude* speakes of eternall Fire; *Jude* vers. 7. Had that Fire no beginning, as it shall have no ending? *Quest.* 4.

It had a beginning; that which Saint *Jude* calls eternall, Christ calls *Everlasting fire. Matth.* 25.41. 'Tis eternall in a future relation; it is prepared saith *Christ*, for the Divell, and his Angels: being prepared, fitted, and made ready, proves it had a beginning. Note, that *Eternall*, and *Everlasting*, one word is used for both. *Answ.* Math. 25.41. Iude 7. verse.

What is the reason, that men knowing that on this moment of time depends their eternall estate, yet are careless for Eternity, and minde so much the present time? *Quest.* 5.

The Reason is, from the great subtilty of Sathan, that separates betweene end, and meanes: If wee thinke of eternall fire, hee will labour to race these thoughts out of our mindes; yet provoke us to sinne, which is the meanes, hiding the end. In good things hee will keepe us from the meanes, as Repentance, Prayer, Holinesse; yet gull us with a fooles hope, we shall have the end as well as those that are most painefull, and vertuous. *Answ.*

2. Temporall things are next us, and wee are too much led by Sence and Appetite; like *Esau*, wee will 2.

have the present pottage, with losse of the future blessing

Quest. 6. By what Arguments can you prove Gods Eternity?

Answ. 1. That which is the first Cause of all Causes, must be eternall, which is God: He that gives the being to all creatures, must be an eternall being.

2. He that had glory before there was a World, and decreed, and purposed before the foundations of the World were laid, must be eternall: But God had glory before the world, *Iohn* 17.5. 2. *Tim.* 1.9. and purposes and decrees before the world; *Ephes.* 1.4. and therefor is eternall.

3. He that can give eternall rewards, must be eternall; *But he can give eternall rewards: Rom.* 6. *last vers.* therfore is eternall.

4. To be eternall, is to have no beginning, no mutation, no end. God had no beginning, with him is no shadow of change, nor possibility of end.

Quest. 7. How is *Christ* the eternall Sonne of *God?*

Answ. In respect of his God-head, *Hee was before the mountaines:* (a *Synechdoche*) a part for the whole; *Mountaines* put for the *World. Prov.* 8.25. And for the future, *None can declare his age:* Esay 53.8. *For hee liveth for ever.* Rev. 1.18. The Heavens have a duration without life: The devils have an everlasting being without joy: The Angels have an everlasting joyfull being, but their being is dependant, and by participation, and their joy successive. The Saints in Heaven have a blessed everlasting being, but not perfect till the Day of Judgement: But *Christ* is eternall, and hath with his eternity and everlastingnesse life, joy, perfection, fulnesse at once; so that he is eternall as God.

Quest. 8. Shall Judgement be eternall in pronouncing, will the great Sessions last for ever? 'Tis *Heb.* 6.2. called *Eternall Iudgement.*

Answ. Eternity follows the Sentence; an eternall God judges, and he gives an everlasting Sentence; pronouncing

to

to the Elect eternall life, and to to the reprobate eternall destruction.

2. 'Tis Eternall judgement, in opposition to temporall judgements here; then time is out, and we have nothing to doe with it: all wee have to doe, is about Eternity.

3. As a Malefactor, when he goes to the barre, wee say he hath received his death; notwithstanding the execution followes after: so then men receive their eternall sentence: 'tis eternall judgement.

Fourthly, *Vses to Edifie.* *Sect. 4.*

1. THis shewes us the difference of Eternity in Time. First, Time had a beginning, and shall have ending: Eternity hath neither beginning nor end. *Vse 1.*

2. Time is measured by ages, yeares, moneths, dayes, houres, minutes: Eternity hath no measure, nor portions, nor limits; it passes and out-strips the bounds of our thoughts; nor can our reason gage it, nor our understanding fathom it.

3. Time is alwaies in motion, as the spring of a Watch, never stands still till it be consumed, and brought to an end: Eternity hath no motion, it ever stands still, its alwaies the same.

Secondly, here we may gaine a glimpse of Gods excellency; he is Eternall, without beginning or end: Angels had a beginning, so had men, and the world; Angels and men shall have an everlasting being, after once they have begun to be from him that never began to be, who is the Eternall God. *Vse 2.*

Therefore, when we thinke or speake of Gods Eternity, we should conclude as St. *Paul. To the King everlasting, Immortall, &c, to him be glory for ever, Amen.*

Thirdly, we may in Gods feare learne two profitable *Vse 3.*

lections; considering we have time, and are swiftly passing to Eternity.

1. Consider the brevity of Time.

2. Take the opportunity of time.

1. The brevity; Time is short; whilst I am in thinking, some of it is gon: mans whole life is numbred by dayes, compared to a spanne, a bubble, *to a winde that passes away, &c.* If we could seriously alter our thoughts, to thinke more of the shortnesse of Time, it would alter our mindes to doe the second thing: which is;

2. To take the opportunity of time: Men may have time, yet want the opportunity: as sicke men, and old men: but we that have the opportunity of the Gospell, and of health, and Christian society, and other sweete and seasonable opportunities; to have communion with God, to exercise mercy, to further others in godlinesse: Oh, let us be wise for Eternity, and make an holy advantage of the opportunities of Time as much as we can, and more than we have done.

Use 4. This should forcibly urge us to labour for humility; because he that dwels in the Eternity, dwels also with the humble, *Isai.* 57. 15. And that we may be humble indeed, and enjoy his presence:

1. Let us draw neare to him with our understanding, striving for clearer apprehention of him: This made *Isaiah* humbly to cry out, *woe is me, I am undone, I am a man, of polluted lips*; and *Iob* to abhorre himselfe; the sight of God made both of them humble.

Isaiah 6. Iob. 24.

2. In all the good we enjoy, of graces or naturall abilities, or riches, to looke on both ends as well as on the middle; we are receivers, and must be accomptants; and great receipts must have great accompts: this well thought on will humble us.

3. Keepe a constant confession of sinnes daily, and often judge our selves, for our sinnes worthy to bee stripe of all our excellencies, and to be cut off with infamy.

Ezek. 36. 31.

4. Carry

4. Carry about us in our mindes two, or three, or foure of the greatest sinnes that ever we committed in our lives; looke on them with their circumstances, & it will be a powerfull meanes to humble us.

5. Compare our selves with them which are more sound in judgement, soft in heart, poore in spirit; which are more spirituall in prayer, more heavenly in disposition, more zealous and diligent, and fruitfull in good workes. The Cloth that is fine compared with haire-cloth, or sack-cloth is but course if ye compare it with Cambricke or Lawne.

Vse 5. Lastly, let us direct our course with care and wisedome, the most compendious way to Eternity.

1. To encrease as much as we can in saving knowledge: for those that God brings to eternall life, he illuminates with his Spirit; so that those which were dead, beginne that life which ends in Eternity; or rather concludes, and is perfected in Eternity. *Iohn* 17.3.

2. Get the faith of Gods elect, so to lay hold on Christ, and rest upon him, that by beleeving we may come to eternall life. *Iohn* 3. 16.

3. By patience to continue in well-doing; learne patiently to forbeare sinfull pleasures and profits, and patiently beare oppositions, incombrances, and crosses; and doe well; looking to the rule, the manner, and our aimes: joyne to all constancy, then shall we have *Glory, and honour, and Eternall life*, Rom. 2. 7.

Of

Of Gods Omnipotency.

1. *What Omnipotency is.*
2. *God is Omnipotent.*
3. *The witnesses of his Omnipotency.*
4. *Questions answered.*
5. *Applications to edifie.*

Sect. 1.

First, *What Omnipotency is.*

TO be Omnipotent, is to have all power, to have all might and strength. There is Power, and Omnipotency; Power can doe much, but Omnipotency can doe all: Power may be suppressed by a greater power; Omnipotency is above all, and all subject to it: Power is communicable, Omnipotency is incommunicable. To have Omnipotency, is to have all power, all strength, all might, all sufficiency, to doe what is willed, to preserve what is done, to produce out of nothing. Omnipotency hath no difficulties, no lets, or oppositions; it workes freely, and perfectly, without co-workers, or materials: If that any time it uses any, yet 'tis most certaine it needs neither. So then Omnipotency, first, it can doe all: secondly, it can have no let: thirdly, 'tis above all: fourthly, 'tis incommunicable: fifthly, it worketh freely.

Sect. 2.

Secondly, *God is Omnipotent.*

1. HE is able to doe whatsoever he will, *Psal.* 115. 3. and more than he will. *Matth.* 3. 9.

2. Nothing can resist him, his power being supreme-

Iob 9.

Iob 9. 4. Who hath beene fierce againſt him *, or hardned his minde againſt him †, or ſtruggled with him ||, and proſpered?

* *G. B.*
† *Trem.*
|| *Hier.*

3. His power is above all the Angels *which excell in ſtrength*. Pſal. 103. 20. *They are at his command*, Pſal. 104. 4. *and are ſubject to him*. 1. Pet. 3. 22. *The devils apprehend this power of God: Doe tremble*. Iames 2. 19. Men have their power given them from him. *Iohn* 19. 11 *Rom.* 13. 1. For other creatures, *He ſaith to the deepe, be dry*. Iſai. 44. 27. *He commands the Earth, and it opens her mouth*. Numb. 16. 30, 31, &c.

4. His Omnipotency is incommunicable: the creature may doe much by permiſſion, or commiſſion; but Gods power is his ſtrength and honour. *He is the ſtrong God* *, Gen. 33. laſt verſ. Or *the moſt ſtrong God* †: *the mighty God* ||: *His ſtrength being his glory, hee will not give it to another*: Iſai. 42. 8. Therefore is incommunicable.

* *Trem.*
† *Hier.*
|| *G. B.*

5. He being Omnipotent, workes freely, without compulſion, without aſſiſtants, without materials.

|| Without compulſion; *His owne Will was the cauſe that he made all things*. *Rev.* 4. 11.

|| Without Aſſiſtants; *He alone ſpread out the Heavens*, Iob 9. 8. *And alone ſtretched out the Earth by himſelfe*. Iſai. 44. 24.

|| Without materials; *Hee formed all things out of nothing*. Heb. 11. 3.

6. He workes perfectly; *Deut.* 32. 4. *Perfect is the worke of the Lord*. So that *Hee made the Heavens, and the Earth*, there is the worke; *and finiſhed them with all their Hoaſts*, there is the perfection. *Gen.* 2. 1. Called *All their Ornaments* in the Prayer of *Manaſſes*.

Thirdly, *The witneſſes of Gods Omnipotency.* *Sect.* 3.

1. WE have his owne Teſtimony: *Gen.* 17. 1. *I am God Almighty.*

2. Testimony of Angels; *Revel.* 4. 8. *Holy, holy, holy Lord God Almighty*, thus they cry.

3. The Testimony of men: *Iob* 25. 2. *Power and feare is with him.* 1. Chron. 29. 11. *Thine O Lord, is greatnesse and power.*

4. The frame of Heaven and Earth: *Rom.* 1. 20. *The Creation doth witnesse his eternall power.*

Sect. 4. Fourthly, *Questions answered.*

Quest. 1. 1. IF God have all power, then how can the creature have any; if the creature have any, how then hath God all?

Answ. God hath all power of himselfe; the Creature hath power from him by participation. The Fountaine hath all the water, and the streames receive from the Fountaine: The Sun is the fountaine of light, yet communicates of that light to the Moone and Starres.

Quest. 2. How can God doe all, when 'tis said, *He cannot lye?* Titus 1. 2. *He cannot deny himselfe.* 2. *Tim.* 2. 13.

Answ. That is, because he is Omnipotent: If hee could deny himselfe, or not be, he were impotent and weake. The Sunne cannot (as it is) be darke; God is unchangeable, powerfull, Almighty; alwayes the same, and cannot cease to be, nor can he doe unlike himselfe; hee cannot doe any thing that derogates † from his glory, because he is Omnipotent.

† God cannot disable himselfe.

Quest. 3. Why was God sixe dayes in the making of the world: He being Omnipotent, could have made it in an houre, or a moment?

Answ. 1. It was his pleasure to be sixe dayes; that is a sufficient answer.

2. God gives us example, to goe about our worke with deliberation.

3. He affords us matter of Meditation by severall daies workes.

4. He

4. He gives us an example to keepe the Sabbath, in resting the seventh day.

Quest. 4 Did not God being Omnipotent make more worlds: 'tis said *Heb.*1.1.by whom he made the Worlds?

Answ. Tis plurall,because there is the Celestiall world, and terrestriall world,this present world; and heaven called the world to come: no question but in God was the *Idea* of more worlds.

Quest. 5 Why did not God,having all power, and all creatures at his command,use the ministry of Angels to gather,and convert,and save his elect by preaching?

Answer. The Angels are too terrible to us: 1.*Chron.*21.20. therefore they have wings to cover their feete; to signifie we cannot behold them,*Isaiah* 6.2.

2. God tries our subjection, whether we will submit to his ordinance. *Peter* must teach *Cornelius*, not an Angel: *Philip* must instruct the *Eunuch*, not an Angel. Act.10. Acts 8.

3. The weaknesse of the instrument is the glory of the worker. God exercises his power in those earthen vessels,that his strength might be magnified in their weaknesse;though the vessels be earth, yet the treasure they bring us is heavenly,2. *Cor.*4.7. Though Ministers bee weake instruments,yet they are Gods Embassadors, and the glory of Christ,2.*Cor.*8.23.which he hath chosen to set forth his glory in the world.

Quest. 6 Why doth God suffer his Church to lye so long in affliction,seeing he is omnipotent,and able to deliver speedily?

Answer. 1. Because his people before conversion,did not speedily heare him,and turne,and obey him.

2. Because they must by long afflictions, be soundly humbled,and fitted for deliverance.

3. To exercise their faith,hope,patience,prayer, and subjection.

4. To shew his power in supporting them in long afflictions.

5. To make deliverances the more ſweete and welcome.

Queſt. 7. Why doth God ſuffer ſinne to be in his children after converſion, he having power wholly to ſubdue it in them here in this world?

Anſw. 1. Becauſe hee hath reſerved perfection for another world.

2. Becauſe it is his pleaſure we ſhould be humble here all our dayes.

3. Becauſe we prize the Lord Jeſus highly, our ſins tells us we neede a Saviour.

4. Becauſe our corruptions are for our exerciſe, as the *Canaanites* to *Iſrael*: we muſt be in warre here, for we have an enemy within us.

5. Though ſinne remaine within us, yet by the power of Gods grace it doth not raigne in us: though ſinne be in us as a ſcullion for a baſe uſe, 'tis but as the *Gibeonites* exerciſed about hewing wood, and drawing water: we are dayly mortifying, yet not at the command of it.

Queſt. 8. Why doth God ſuffer his children to dye, ſeeing hee is Almighty, and could tranſlate them hence, from Temporall life, to Eternall?

Anſw. 1. Becauſe hee hath decreed and ordeined, all muſt die, *Hebrewes* 9. 27. and his decrees muſt ſtand. *Pſal.* 33. 11.

2. God deales favourably with us, though we dye temporally; becauſe he frees us from eternall death.

3. The curſe of death is taken away by Chriſt: *Now death is aſleepe*, Act. 7. 6. 1. Theſſ. 4. 13.

4. That we might all learne to hate ſin that brought death into the world.

5. Chriſt dyed, and entred into Glory; it is fit wee ſhould follow our Captaine.

6. Though we dye, yet God he loves us. *Rom.* 8. 38, 39. and ſhewes us the greateſt love, preſently after that

he hath taken away our lives, for then he receives us into joy.

Fifthly, *the uſes to edifie.* *Sect. 5.*

TO praiſe the Lord with all our ſtrength, for his Almighty power: *Revel.*4.11. *Worthy art thou O Lord to receive honour, and glory, and power*: Not that God receives from us the thing, but the *praiſe, honour,* and *acknowledgement.* 1.Chron.29.11. *Thine, O Lord, is greatneſſe, and glory, and power.* *Uſe 1.*

To ſpeake of his Power, and to make it knowne, that is the property of the Saints, *Pſal.*145.10,11. What others doe extraordinarily on a ſuddaine motion, being amazed, as *Nebuchadnezzar, Dan.*2.33. & *Darius, Dan.* 6.27. Let us doe conſtantly; that is, to make Gods power knowne. *Uſe 2.*

To worke our hearts to feare the Lord, becauſe of his power; elſe we are very ſots, and without underſtanding. *Ier.*5.21,22. God calls us to feare him; becauſe by his power he keepes the Sea within his bounds: when *Iob* conſiders it, he ſaith, *The Pillars of heaven quake at his reproofe. Iob.*26.10,11. and verſe 14. *Who can underſtand his fearefull power?* Matth.10.28. *Feare him that can caſt both body and ſoule into hell.* *Uſe 3.*

Perfect love caſts out feare. 1. *Iohn.*4.18. *Object. Anſw.*

1. No man hath ſuch perfection of love, but he hath ſome remainders of feare.

2. St. *Iohn* ſpeakes of the judgement day; then our love ſhall be perfect, and we ſhal have boldneſſe without feare.

3. Love caſts out tormenting feare and perplexitie.

4. The perfect love of God apprehended by us, caſts out feare, and quiets our mindes: ſo *Calvin* on the place. *Calvin* Comment. on Epiſtle *Iohn*, page 83.

To learne to depend on the Almighty for preſervation, who can preſerve without meanes: as *Elias* forty dayes; by ſmall meanes, as the widowes little oyle and flower in her cruſe: Againſt meanes, as *Daniel* in the Denne: And for ordinary meanes let us deſire his powerfull bleſſing on the meanes; *elſe we ſhall eate and not be ſatisfied.* Hag. 1.

Uſe 5. This is terrible to wicked men, to have the Almighty againſt them: His power and wrath is againſt them that doe evill. *Ezra* 8.22. The conſideration thereof is terrible to the very Divels. *Jam.* 2.19.

Here is matter of Conſolation.

Uſe 6. 1. In regard of our Prayers: we call on him that is able to doe aboundantly above that wee aske or thinke, *Epheſ.* 3.20. He that we pray unto, can quicken the ſoules of our wives, and children, and ſervants, *Iohn.* 5.21. *Hee quickens whom he will. Epheſ.* 2.1.

2. Comfort in regard of perſeverance: our ſtrength ſhall be renewed, we ſhall runne, and not be weary; we ſhall walke, and not faint, *Iſaiah* 40 31. becauſe God upholds us in our integrety, *Pſal.* 41.12. the Garriſon that kepes us, is the power of God, 1. *Pet.* 1.5. and none can take us out of his hand, that is himſelfe greater than all. *Iohn* 10.29.

3. Comfort in temptations: *our ſtrength is in the Lord, and in the power of his might*: Epheſ. 6.10. 'tis he doth ſtrengthen us in the inner man, *Epheſ.* 3.16. and when God helpes us with a little helpe, *Dan.* 11.34. then our ſtrongeſt temptations ſhall not prevaile, but we ſhal be more than Conquerers: *Rom.* 8.37. a vehement ſpeech.

4. Comfort in afflictions: he that is almighty orders them for the kinde, whether on our ſoules or bodies, names or eſtates, *Amos* 3.6. *Is there evill in the City and the Lord hath not done it?*

2. For

2. For the measure, he orders them to be great, or small: *Jer.*30.11. *I will correct thee* † *in measure.*

† Moderately, or sparingly.

3. He orders the time; sometimes hee will have it but an Evening. *Psal.*30.6. Sometimes 10. Dayes. *Revel.* 2.10. Sometimes our sorrows shall be for Yeeres. *Psal.* 90.15.

4. He orders the deliverance: There is an appointed time. *Psal.*105.19. *The prisoners shall be loosed out of their pit.* Zach. 9.10. And though our troubles be many and great, yet at last comes the Lord in his strength, and delivers us out of them all. *Psal.*34.19.

5. Here is consolation in respect of Death, our bodies shall not alwayes rot, and consume; we must awake, and sing, though we dwell in the dust. *Isai.* 26.19. *And our vile bodies shall be changed, and made like to the glorious body of Christ by this mighty power,* which is both an absolute power, and an actuall power. *Phil.*3.21.

Luke 1. 37. Psal. 115. 3.

Use 7. Let us abase our selves that are poore weaklings, and admire Gods power, which is,

1. *Proper.* Ephes.6.10.
2. *Exceeding.* Ephes.1.19.
3. *All power is derived from him.* 1. Chron.29.12.
4. *All power is subordinate to him.* 2. Chron. 14.11.

Of Immutability.

1. *What Immutability is.*
2. *That God is immutable.*
3. *Proofes by Scripture, and answers.*
4. *Applications to edifie.*

Sect. 1. First, *What Immutability is.*

THe word signifies a Constancy; it is to be without change, or alteration: where Immutability is in perfecti-

perfection, there must be no beginning. Beginning argues mutation from a not being to a being. Secondly, there must be no dissolution. Thirdly, no addition nor diminution. Fourthly, no weaknesse. Fifthly, no dependancy on another. Sixthly, there must be Omnipotency to overcome all impediments that may hinder, and Omniscience, to foresee all inconveniences, to prevent all errours that may cause a mutation.

Sect. 2. Secondly, *God is immutable.*

IN his Essence *He is* Jehovah, *and changeth not. Mal.* 3.6. He is eternall in being, nothing can can be added to him, nor taken from him: He is independant, omnipotent, and omniscient; his Decrees stand. *Psal.*33.11 and his purposes and actions have a constant course, and have not any possibility of change or alteration.

Sect. 3. Thirdly, *To prove Gods Immutability.*

IT may farther be proved by Scriptures, and Answers to Objections: By Scriptures, *Iames* 1.17. *With him is no variablenesse, nor shadow of change.* So in *Numb.* 23. *God is not as man, that hee should change.* God is both infinite, and perfect.

Object. 1. God is said to *repent.* Gen.6.6. 1.Sam.15.11.

Answ. 'Tis spoken for our capacity: The Scripture gives to God the properties of the creatures for our learning: Therefore God is said to have a Soule, *Isai.* 1.14. a Heart, 1. *Sam.*13, 14. An Eare, *Psal.* 34.15. An Hand. *Isai.* 59.1.

2. When men doe repent, they change their actions: God threatned *Niniveh*, and tells *Hezekiah*, hee shall dye; there was included, *Except* Niniveh *doe repent*, *or* Hezekiah *pray*. God wills a change, he changes not his Will. *Phineas* had a Covenant of the Priesthood, yet

Elies

Ely's sonnes by sin cut it off. God would establish *Davids* Throne, yet for sin ten Tribes fell to *Ieroboam*, from *Rehoboam*, *Solomons* sonne, *Davids* Grand-child. In promises and threatnings which are temporall, we are to looke to something included, as well as expressed: So then the mutation is in us, not in God; as to those in a Ship neare the shore, the houses seeme to move, and the trees; but they stand firme, and the motion is in the Ship.

The Spirit of God moved on the waters. Gen. 1. Is there not mutation where is motion? *Obiect.* 2.

The Spirit of God sustained, and nourisht, and brought things to perfection in a constant motion, without mutation: There is motion in the Creature still in possibility of let, or change; but God doth honourably proceed in his purpose, and worke without shadow of change. So then God is not a dead God, without all motion, but a living infinite God, constant and immutable in his motion. *Answ.*

God is said to be *the ancient of dayes*. Dan. 7. Was he not once young, and so changed to be ancient? *Obiect.* 3.

With the Creatures 'tis so; we are first young, and then by nourishment we doe grow, and Time brings us to be ancient: But God was ever ancient, yet ever flourishing in his vigour and strength. He is not capable of more perfection; he is the Lord of Time, and is called ancient in regard of his Eternity. *Answ.*

God came downe to *Sodome* to see if their cry were true; that is, the cry of their sinnes. Did not he change his place to come downe? *Obiect.* 4. Gen. 18. 21.

1. It is a figurative speech: God filleth all places, hee doth not goe, nor come; he knowes all things; he needs no inquisition to informe him. *Answ.*

2. God teaches us by this manner of speech, not to beleeve too hastily the reports of grosse sinnes: Wee too often, and too lightly presume to give credit, and passe censure without probation.

It is a lesson for Magistrates, gravely and deliberately to passe sentence, and punish, after they have by inquiry found out the fault. *Iob* 29.16.

Sect. 4. Fourthly, *Uses to edifie.*

Use 1. 1. TO abase our selves to the dust, and to honour and exalt God above the Heavens. God is immutable, without shadow of change in his Essence, purposes, or proceedings: We shall shortly change, dissolve, and turne to our dust; we daily change in our selves, purposes, affections, and actions; we change every step we tread; being weary, we sit, then wee lye downe, then we rise, and walke, and weary our selves againe: now we are weare with fasting, anon wee are weary of eating; now we smile, anon we weepe, and sigh; to day we love, to morrow we hate; wee are constant in unconstancy, and unlike God, being alwayes mutable.

Use 2. Here wee may discerne the misery of the impenitent; the Lord or they must change, but God is immutable; therefore they must change, or else they must perish. *Luke* 13.5.

Objection. They cannot change no more than the Black-moore can change his skinne, or the Leopard his spots. *Ierem.* 13.23. *They are dead in sinnes and trespasses, Ephes.* 2. 1. and cannot change unlesse to more rottennesse.

Answ. Though they cannot change, yet God can change them: *Nothing is too hard for him.* Ier. 32.27. The Lord hath changed others, and will doe much for those that seeke to him. *Ezek.* 36.37. Wee must use meanes for our change, and true conversion: wee must heare the Word; *For by it men are changed.* Acts 26.18. Wee must pray often, and earnestly *Ier* 31.18. This changed *Christ* into a glorious estate. *Luke* 9.29. Prayer is a meanes of obtaining the Spirit of God. *Luke* 11.13. *The Spirit of God being obtained will change us.* 2. Cor. 3.18.

Here

Here is comfort unto us in respect of:

Vse 3.

1. The God we serve is immutable.

2. The duties and services we doe performe.

3. In respect of his love and mercy.

1. The God we serve is immutable: but false Gods are subject to mutation, and perishing; our God is the same: *Psal.*102.27. good, wise, holy, constant in his promises *Heb.*6.12. This should adde to our consolation.

2. Here is comfort in regard of our duties which we doe performe: we have the immutable God to assist us, to accept us, to reward us: He that had respect to *Abel*, hath respect to us, comming in faith as he did: he is the same to us, as to *Moses*, *David*, *Hezekiah*, to our exceeding comfort.

3. In respect of his love and mercy, he is immutable; his love is an everlasting love: Ier.31.3. His mercy is an everlasting mercy, Isa.54.8. He may for a moment hide his face, and for our sinnes correct us with the rods of men, *Psalme* 89.33. but his loving kindnesse hee will never take from us: this is our comfort, his love is immutable. *John* 13.1. *Rom.*8.37,38,39.

Vse 4.

Let us labour in our poore stanting to be unchangable in goodnesse, both in resolutions and actions this way.

1. Let us be soundly humbled, and broken in our hearts for our sinnes: firme building have good foundations.

2. Let all our resolutions be conditionall: if the Lord assist me, if the Lord be present with me by his grace, I will forbeare such a thing, performe such a duty, beare such a crosse patiently: *Peter* here failed, and so fell.

3. We must be well catechised, and soundly grounded in the principles of Religion: 'Tis the uncatechised professors prove unstable, and as empty boates, are tossed about with every winde of Doctrine. *Ephes.*4.14.

4. We must be practicke Christians, to doe what wee

heare; then shall we be stable, as those that build on a Rocke. *Matth.*7.24.

5. Our constancy is much furthered, by looking to the recompence of reward; this doth encourage us in our Race, to looke to the joy before us; this keepes us from perturbations within, and makes us overcome impediments without. *Heb.*11.26. *Heb.*12.2.2. *Cor.*4.17.

6. We must delight in goodnesse: we are constant in that we delight in; men come to outward performances without inward delight, so the duties prove tedious, and they give over: therefore we must pray for a free spirit, that we may come with willingnesse, *Psal.*51.12. *Psal.*110.3. *Psal.*122.1.

7. Take heede of foure maine impediments to constancy.

1. Take heede of infidelity, for we live by faith, and walke by faith: Infidelity makes men to with-draw themselves. *Heb.*10.38. and to depart from God: *Heb.* 3.12. This roote hath two abhominable branches; the one to say, *I shall one day perish*: 1. *Sam.*27.1. the other to say, *'tis in vaine to serve God. Malak.* 3.14. When men beleeve not Gods assistance, acceptance, nor reward, how can they be comfortable or constant.

2. Take heede of ill company: *Peter* changing his company, left his constancy: those that hold dangerous errors in judgement, or else live in grosse errors in practice, their selected society will either hinder us in our way, or turne us out of it.

3. Take heede of over-affecting the praise of men; for then we shall over-affect the reproaches of men, and so we may be brought to cease from those godly courses that God and our owne consciences doe call for, through base and cowardly feare of reproaches.

4. Take heede of omitting good duties: as to neglect Preaching, Prayer, Sacraments, Conference, Meditation, Humiliation, Thanksgiving: we rise by the use of means,

and

and fall by the neglect of meanes: *Demas*, ſaith *Paul*, hath forſaken me: the next newes we heare; *He hath embraced this preſent world.* He that would forſake good company, no doubt but he forſakes good duties, and ſo turnes Apoſtate: Take heede of coldneſſe of diſpoſition and affection, ſo ſhall you prevent inconſtancy in action.

Of Infiniteneſſe.

1. *What Infiniteneſſe is.*
2. *No Creature is Infinite.*
3. *God is Infinite.*
4. *Applications to edifie.*

First, *what Infiniteneſſe is.* *Sect.* 1.

IT is to be without bounds, to be unmeaſurable, to exceede reaſon or capacity, ; tis oppoſed to finite which is, to bound or limit, to define, to end or conclude: Infiniteneſſe hath reſpect to Eſſence, or Propetties: that which is Infinite, muſt fill all places, it comprehends all things, and is comprehended of nothing: the center is every where, and the circumference no where: Infinitenes hath reſpect to time, place, power, wiſedome, juſtice, mercy, &c.

Secondly, *no Creature is Infinite.* *Sect.* 2.

NOt Angels, for they are finite Eſſences: If an Angel be in heaven, he is not in earth: Nor Angels are infinite in time, for they were created, *Col.* 1.16. nor in knowledge. *Mark* 13.32. The heavens are not infinite, nor can they comprehend Gods Eſſence. 1. *King.* 8. As

for man, he is finite, 'tis quickly reſolved what are his compounds: For the gifts of his minde, or abilities of body, he hath his meaſure and limits; his body is anatomiſed, his ſoule defined in eſſence and qualities, and confined in his earthly priſon, his dayes numbred; there is no reſemblance of Infiniteneſſe in man, unleſſe it be in his deſires.

Sect. 3. *Thirdly, God is infinite in his Eſſence and Properties.*

HEe hath an Infinite being independant, incomprehenſible: the Heaven of Heavens cannot comprehend him; the Angels admire him: when we do think of his Infiniteneſſe, our apprehenſions prove too weake, our capacity failes us, our thoughts returne as dazeled: *Finite* cannot comprehend *Infinite*: our meditation turnes to admiration: he is infinite in time, being eternall: infinite in place, filling heaven and earth: infinite in power, he can doe all that ſtands with the honor of power to doe: he is infinite in wiſedome, knowing with one view all things paſt preſent, and to come, moſt clearely, and fully, and perfectly, with their originals, natures, uſes, and concomitants, iſſues, and concluſions.

Sect. 4. Fourthly, *Vſes to edifie.*

Vſe 1. 1. HEre ſee the excellency of God: We may ſay with the *Pſalmiſt*, *Lord there is none like thee. Pſalme.* 86.8. There is no compariſon betweene finite and infinite. *Matth.* 19.17. *There is none good but God:* In compariſon of the infinite goodneſſe of God, none is good; yet ſimple men are ſaid to be good, as *Matth.* 12. 35. *Act.* 11.24. So in regard of Gods infinite purity; the ſtarres are impure, *Job*, 25.5 in compariſon of his infinite greatneſſe, the Nations are as nothing. *Iſaiah* 40.17.

Vſe 2. This ſhewes us whither to goe for ſatisfaction: it is not finite things doe ſatisfie our infinite deſires; we doe ſpend our thoughts and labours to get ſatisfaction in the creatures,

creatures, and all is in vaine. *Iſai.* 55.2. There is an emptineſſe in the creature, which made wiſe *Solomon* after all his ſearch to conclude, *All is vanity. Eccleſ.* 1.1 The Bee flies from one flower to another, becauſe ſhee ſeekes ſatisfaction: So vaine man hath many inventions, but ſtill is unſatisfied. 'Tis this infinite God that gives it, his mercy can ſatisfie us betimes. *Pſal.* 90.14. Himſelfe fills our hearts. The World is a Globe, our hearts a Triangle; there are ſtill three empty corners for the Trinity to fill: Our infinite deſires are plenarily ſatisfied with him alone that is infinite. Hence it was, that *Paul* and *Silas* having God, did ſing in the Dungeon; when *Belſhazar* wanting him, did tremble at his Feaſt.

Vſe 3. Seeing infiniteneſſe hath relation to Gods Eſſence, and properties, we ſhould be ſparing in conſidering it ſingly, or ſimply; rather to meditate of it Relatively, as infinite Eſſence, infinite Wiſedome, infinite power; which attributes may be conſidered in ſeverall places; ſo the beſt way is Brevity to avoyde * *Battology*.

* A uſing one thing often.

Of Omniſcience.

1. *What Omniſcience is.*
2. *No Creature is Omniſcient.*
3. *God is Omniſcient.*
4. *Proofes by Scriptures and Reaſons.*
5. *Applications to edifie.*

First, *What Omniſcience is.*

Sect. 1. *Omniſcientia.*

IT is gathered from a compound word, *all* and *knowledge*: To know all requires infiniteneſſe; all muſt be included, nothing muſt be excluded.

Secondly,

Sect. 2.

Secondly, *No Creature is Omniſcient.*

NO Creature made all, no Creature is *Omnipreſent*, to know what is done in all places: No creature knowes all thoughts *, no creature knowes Gods Eſſence, no creature knowes the Day of Judgement, no creature knowes the certaine events of things, nor the certaine cauſes of all things: Therefore no Creature is *Omniſcient*.

* 1. Kings 8.

Sect. 3.
God knows things paſt. *Pſ.* 90. 8. *Iſa.* 48.
Preſent, *Pſal* 139. 2.
To come.
1. Sam. 23.
God knows all things in Heaven, earth, and hell. *Pr.* 15. 11.
* Without the leaſt ſinfull motion.

Thirdly, *God is Omniſcient.*

GOD is *Omniſcient*, knowing himſelfe, and all creatures; He being infinite, knowes himſelfe to be an infinite Eſſence. He knowes the Creatures in their being potentiall, in their production, exiſtence; He knows their motions, inclinations, intents, actions, progreſſe, declenſions, ends, and concluſions: Hee ſees all with one view, without experience, or diſputes, or events, or Reaſons, or Similitudes; He ſees them diſtinctly, unchangeably, *facredly, eternally, and perfectly.

Sect. 4.
1. Poſitive.
Acts 15. 18.
Ier. 17 10.
Pſal 94. 11.
2. Negative.
3. Metaphoricall.
Reaſons.
1. He made all,
2. Elſe he were not perfect.
3. Hee muſt judge all: *Ergo* knows all things.

Fourthly, *Reaſons, Arguments, and Probations.*

FIrſt from Scripture; the Scriptures prove it 3. wayes, firſt, Poſitive: ſecondly, Negative: thirdly, Metaphoricall. *Iob* 28. 24. *For hee beholds the ends of the world, and ſeeth all that is under Heaven.* Heb. 4. 13. *All things are anatomized before him.*

Iob 42. 2. *There is no thought hid from thee.*

God is ſaid to have eyes. *Prov.* 15. 3. To be light. 1. *Iohn* 1. God is light; to ſee, is to know; we borrow from the Minde, and give to the Eyes: As I ſee your purpoſe, I ſee your love; that is Metaphorically, I know, perceive, or diſcerne it. When wee ſay God hath eyes,

we

we meane, he knowes, diſcernes, underſtands. So God is light; ye know,' tis light makes all manifeſt, it diſcovers, and makes things obvious.

Fifthly, *Uſes to edifie.* Se. 5.

1. THis confutes two ſorts of men, the Hereticks and the profane: Firſt, thoſe Hereticks which hold, that God ſees no ſinne in the juſtified, are ignorant of God in his Omniſcience; plaine Texts are againſt them, *Pſal.* 90. 8. *Thou haſt ſet our iniquities before thee, and our ſecret ſinnes in the light of thy countenance.* So Heb. 4. 13. *All things are anatomized before him.* We have ſinne, we ſee ſinne, and our neighbour ſees our ſinne: God corrects us for ſinne, his Spirit is grieved by ſinne: therefore God ſees ſinne. God ſaw ſinne in *David*, in *Peter*, in the Churches in the *Revelation*: He ſees our ſinnes more perfectly than our ſelves, and convinces us for them, and cauſes us to bewayle them, confeſſe them, and loath our ſelves for them.

2. This confutes Atheiſts, and profane men, which goe about *to hide their counſell from the Lord*: Iſai. 29. 15. And judge carnally of God, *Iob* 22. 13. as if hee being in Heaven, had eyes as a man, and could not ſee through the darke cloud.

Heere is direction, to take heed of ſecret ſinnes; Secondly. God knows them, and ſees them with all their circumſtances. Iob 42. 2. *No thought is hid from him.*

2. Take heed of falſe pretences, as *Ieſabels* Faſt, *Abſolons* Vow, and *Iudas* Kiſſe. God ſees the intent, though man ſees onely the pretence.

3. This ſhews, that it is not in vaine to lift up our hearts: *The Lord knows our deſires*, Pſal. 10. 17. *and the meaning of our ſpirits.* He knows a priory from the firſt riſe; therefore ejaculations are with him reall prayers. *Nehemiah* 2. 4.

Thirdly. Here is matter of conſolation:

1. In regard of our frailty; *The Lord knowes whereof we are made, hee remembers wee are but duſt; ſo that from this his knowledge wee may expect his compaſſion.* Pſal. 103.14.

2. In reſpect of our troubles, wee know not which way our deliverance ſhall come; *But the Lord knowes how to deliver the godly.* 2.Pet.2.9. Let us labour to be godly; when God knowes us to be ſo, he knowes then how to end our miſeries, and to give us deliverance.

A fourth Vſe may be, to aggravate the miſery of the impenitent: They ſinne before a God that ſees all things: their enmity againſt him, their hatred of his children, their deſpiſing his Ordinances, and taking their fill of ſinne, is all knowne to him that ſhall judge them at the laſt day.

Vſe 5. To admire the knowledge of God, and to abaſe our ſelves, and confeſſe our ignorance as *The wiſe man*, Prov. 30. *Surely I am more ſooliſh than any man.* And *Pſalme* 73. *So fooliſh was I, and ignorant, and as a beaſt before thee.*

Vſe 6. To beleeve, and acknowledge that there ſhall be a righteous Judgement at the Great day; becauſe the Iudge cannot be deceived: He knowes all mens cauſes, and will ſeparate mens perſons; hee knowes his Sheepe from Goates, and will reward every one according to that he knowes they have done in the body: He needs no informations, but will judge according to perfect knowledge.

Of

Of Omnipreſence.

1. *What Omnipreſence is.*
2. *No Creature is Omnipreſent.*
3. *God is Omnipreſent.*
4. *Reaſons and Scriptures to prove it.*
5. *Objections and Queſtions anſwered.*
6. *Applications to edifie.*

Firſt, *what Omnipreſence is.* *Sect.* 1.

IT is a word from a compound of two words, all and preſent; expreſſed in another phraſe, called *Vbiquity*, a being every where at once.

Secondly, *no Creature is Omnipreſent.* *Sect.* 2.

THe Creatures are limited and bounded; Angels are not in heaven and earth at once: man hath his being in a little roome, and is preſent but in one place at once: the Sea hath her bounds, the aire hath his Region, and every Creature hath his appoynted place.

Thirdly, *God is Omnipreſent.* *Sect.* 3.

IN heaven is his glorious preſence: hee is in earth by his providence, in hell by his judgements; though no place can contain him, yet no place can exclude him.

Sect. 4. Fourthly, *Reasons and Scriptures to prove it.*

Reason 1. HE is an infinite Essence, therfore omnipresent. Secondly, because God requires wee should walke before him. *Gen.* 17.1.

2. How is it possible for all his servants at once to walk before him, were he not omnipresent? Thirdly, God doth excell all creatures how excellent soever: the aire is every where, but onely in his owne Region; the waters of the Sea every where, but within their bankes: but God at once is in all places, being omnipresent.

3. The Scriptures prove it clearely. *Gen.* 10.9. *Nimrod* a mighty hunter before the Lord in Gods presence, *Psal.* 139.7. *Whither shal I fly from thy presence?* Ier. 23. 24. *Doe I not fill heaven and earth*, saith the Lord.

Sect. 5. Fiftidly, *Objections.*

Object. 1. CAine *went out from the presence of God.* Gen. 4.16.

Answ. 1. Gods presence is either generall or speciall. *Caine* went not from Gods presence, as he is universally present with his creatures, but he went from the presence of his grace and favour. 1. *Chron.* 16.29. To come before God, is expounded, *Psalme* 96.8. *to come into his Courts.* *Cain* went from the presence of God, from his Church and family in *Adams* house, who taught his children religion, and to offer Sacrifice; hee went from that sweete communion that Gods children have with him in his worship and service.

Object. 2. In *Ephes.* 2.12. the Gentiles were without God in the World: how was he then present?

Answ. 1. They were without Christ who was God.

2. They were without the knowledge of God.

3. They had no interest in God as his people.

4. They

4. They did not enjoy God as his people doe, to fly to him in all neede, to worſhip him, to be converſant with him.

In *Pſalme* 16.11. 'tis ſaid, *in his preſence is fulneſſe of joy, and his preſence is every where*; how is this joy then wanting in earth and in hell? *Object.* 3.

His preſence and favour cauſes joy in his kingdome of glory: but in earth his preſence is troubleſome to the prophane, becauſe his Nature and theirs doe quite differ; and he is a Judge whom they feare and hate. *Anſw.*

In hell his preſence is terrible to the damned, becauſe his preſence and wrath there goeth together. A Kings preſence is joyous to thoſe that ſhall be pardoned, enriched and honoured; but terrible to Traitors that are condemned and to be executed.

If people be taught this, it will daſh all mirth and ſport, and make them very demure and ſober, to thinke they be alwayes in the preſence of God. *Object.* 4.

It is the way to make them truely joyfull when they are upright: the Angels are full of joy, yet ſtand in his preſence; it will daſh carnall ſport, and bring ſpirituall joy; we ſhall not loſe, but gaine by it; wee ſhall loſe that would defile us, and gaine that would beautifie us. *Anſw.*

There is much wickedneſſe done every day; God being preſent, tis a marvile he ſuffers it. *Object.* 5.

1. He ſhewes his infinite patience and long ſuffering. *Rom.* 9.22. *Anſw.*

2. He lets wicked men alone till their ſinnes be full. *Gen.*15.16.

3. Hee keepes ſometimes a little Seſſions here, and executes vengeance, to ſhew there is a God.

4. Hee hath a great day to reckon with them for all.

God is ſaid to bee in heaven, *Pſal.*2.4 *Pſal.*115.3. *Our God is in heaven.* *Object.* 6.

There he is in his Majeſty and Glory, yet he is in earth *Anſw.*

by his providence and omnipresence. *Ier.*23.24.

Object. 7. Hee is not with the wicked, *Numb.*14.42. he withdrawes himselfe from them. *Hos.*5.15.

Answ. He is not with them to protect them, to blesse them, to direct, prosper, and reward them; yet he is with them, to punish them; *Gen.*10.7. to restraine them: he is so neare them, as he puts his hooke in their Nostrils. *Isaiah* 37.39. He is not with them in grace and favour; yet hee is with them by a generall providence, to over-looke them, and curbe them, and disappoint them, as the places before quoated doe shew.

Sect. 6. Sixthly, *Applications to edifie.*

1. THis shewes them to be very sots that goe about to doe their wickednesse in secret; they are notably blinded and seduced; for sinne where they can, they sinne in Gods presence: as *Nimrod* was a mighty hunter before the Lord: so it may be said, men are great usurers before the Lord, great swearers, great lyers, grievous drunkards, notorious theeves before the Lord, though they thinke God is in the Circle of heaven, *Iob* 22.14. and say who seeth us? *Ezek.*9.9. There is a God sees, and is present, who is the witnesse, and wil be the Iudge.

2. This may teach the godly.

1. To be sincere, because they walke before God. *Gen.*17.1.

2. To feare and reverence Gods presence. *Ierem.*5.22.

3. To be comforted: he is present in our troubles. *Psal.* 91.15.

4. To come prepared to holy duties; God is present. *Psal.*26.6.

5. To approve our selves to him whom we are before.

Quest. 7. How shall we approve our selves to the Lord?

Answ. By following these directions.

1. We must approve of the things that are excellent, esteeme,

eſteeme, and minde the perſons and things that GOD doth affect.

2. We muſt approve our ſelves to God by avoiding ſecret ſinnes as *Ioſeph*. Gen. 39.

3. By making conſcience to performe private duties, *Math*. 6. approving our ſelves to our Father that ſeeth in ſecret.

4. Wee muſt make conſcience of thoſe ſinnes which the world accounts ſmall ſinnes, as petty oathes, idle talke, following the faſhions, gaming, wantonneſſe, &c.

5. We muſt approve our ſelves to God in holy courſes of life and converſation, though the world ſcoffe at us, as they doe at thoſe that runne not with them to the ſame exceſſe as they doe.

6. By doing Gods worke after his owne minde, looking to our preparations, temper of heart, our reverence, ſimplicity, aimes, &c. that wee may mainely ſtrive for Gods approbation in all our performances.

To ſhew us the excellency of God in his Omnipreſence: Hee is preſent every where, becauſe infinite; alwayes, becauſe eternall. Thirdly.

2. He is preſent without locall mutation, or ſucceſſion: He is not included by any place, nor excluded from any place.

3. He is a moſt fit Iudge to judge the world, becauſe he needs no Iury, nor Evidence: He is a witneſſe himſelfe, and ſo will give a righteous Sentence, and will bring to light the ſecrets of the juſt done before him, to their everlaſting honour; and the ſecret ſinnes of the wicked, to their everlaſting ſhame.

We ſhould be ſtirred up by all meanes, to deſire Gods gracious preſence, where our joyes ſhall be full, and our pleaſures everlaſting. *Pſalme* 16. 11. Fourthly.

Of

Of Perfection.

1. *What Perfection is.*
2. *That God is perfect.*
3. *Questions about perfection.*
4. *Applications to edifie.*

Sect. 1. *Perfection.*

First, *What Perfection is.*

TO be perfect, is to lacke nothing, to be absolute, and intire; to be all, whole, full, without the least defect: to have all excellency in the superlative degree in every good, to the utmost, so that there can be no want, nor addition: This is Perfection.

Sect. 2.

Secondly, *God is perfect.*

GOD is perfect in the superlative degree, to the utmost; to whom can be no addition, hee is so compleatly perfect in his Essence, Attributes, and all his Workes.

1. In his Essence, having a perfect, blessed, absolute, and independant being; richly, gloriously, joyfully, immutably.

2. His Attributes which demonstrate him, are all perfect: He is perfectly eternall, without beginning, or end: perfectly Almighty, working without materials; perfectly wise, knowing all secrets; perfectly mercifull, in forgiving fully, giving freely, liberally, aboundantly, &c.

3. Perfect

3. Perfect in his workes: Perfection is to accompliſh and finiſh, ſo is he perfect: He finiſht the worke of Creation. *Gen.* 2.1. *Hee then beheld his worke as compleate and perfect.* He finiſht, that is, he perfected; *Ainſworth* on *Geneſis*. So *Moſes* ſaith, *Perfect is the work of the Lord*, Deut. 32.4. That is, without blame, or blemiſh.

* *Willet* on *Gen.* 2.1. page 25. *Ainſworth.*

Thirdly, *Queſtions and Anſwers.* *Sect.* 3.

WHy did God make the World, having all perfection in himſelfe before? *Queſt.* 1.

1. To manifeſt his glory to the Creatures: We onely acknowledge that that is in him, which we cannot adde to him. *Anſw.*

2. For his Wills ſake all was created: It was his pleaſure, that is anſwer ſufficient. *Rev.* 4.11.

How is *Chriſt* perfect, ſeeing many of his myſticall body are not yet gathered to him, and many are unborne? *Queſt.* 2.

1. He hath a Divine perfection being God. *Anſw.*

2. He is perfect in his Humane Nature in glory.

3. He is perfect relatively, as hee is a Head, having perfect Wiſedome, Glory, and Holineſſe; ſo that of his fulneſſe we receive our meaſure: *John* 1.16. from him which hath not the Spirit of meaſure. *John* 3.24.

4. Hee is perfect in his body in regard of Decree, growth, certainty; and the accompliſhment dayly drawes on. 'Tis decreed, growing dayly, and increaſing, certaine, as good as done. God calls things that are not, as though they were, &c.

How are Gods workes all perfect, when ſome are borne blinde, or lame, or naturall fooles? *Queſt.* 3.

1. God in the beginning made all his workes good and perfect. *Anſw.*

2. All imperfections in Nature are from ſinne and puniſhments.

3. There may be a perfect worke in the wombe, yet some secondary cause may hinder perfection in the birth.

4. Wee are to conclude, that the workes of God are perfect, though we cannot finde out a Reason of his doings: He is not to accompt to us.

Concerning defects of understanding in naturall fooles.

1. The Creator may give wisedome, and deprive of knowledge as he pleases, and measure to every one after his owne Will.

2. It is just that we should be all borne fooles, having lost our wisedome by *Adams* fall.

3. The Parents may be punisht with fooliſh children for divers Causes.

1. Having over-eagerly desired children, they may have a childe, but a foole.

2. For neglect of God and his service, and the heaping up of wealth as the chiefe good, they may be punisht with a foole for the Heire.

3. Some children are fooles, to teach us wisedome; that as we mislike their naturall folly, so we should detest our owne spirituall folly; and to teach us thankfulnesse, by seeing his Iudgement on others, and well to use our Wit and Reason which he hath given us, and exercise our mercy; as to helpe them that are defective.

Quest. 4. Are not the regenerate perfect in this life?

Answ. No; for grace and peace must be multiplied to them: Gods grace towards them, and his peace in them is capable of augmentation †, and they are to increase more and more. 1. *Thes* 4 1. And the best had need to grow in grace. 2. *Pet.* 3.18.

† Grace in their apprehension.

Quest. 5. Why then is perfection named in the Scripture? *Mat.* 5.48. *Philip.* 3 15. *Heb.* 6.1.

Answ. 1. Precepts shew not what we are, but what wee should be.

2. These

2. These precepts should put us in minde of our originall perfection, and humble us: God calls for what he gave us, but we have lost it.

3. These precepts are for excitation, to stirre us up to be better, and to presse forward.

May we not strive to be like God in perfection? *Mat.* 5.48. We are bid to be perfect as God is. *Quest.* 6.

We are to be like him in resemblance, not equality: There is (as he is) in equality that which is impossible; there is (as he is) in resemblance: so the drop resembles the vaste Ocean. *Answ.*

What is the Christians perfection? *Quest.* 7.

1. To bewayle his imperfection from the heart. *Answ.*

2. There is perfection of parts, and perfection of degrees: A childe hath perfection of parts, a man of growth. * In his body.

3. His perfection is in desire and endeavour; a man may aime at the Sunne, though his Arrow ascend but forty Ells upwards.

4. He is perfect comparatively, as *Noah* was a perfect man in his generation. *Gen.* 6.9.

5. He is perfect in Gods account being justified, and Christs perfection imputed.

Who are the most perfect men on earth? *Quest.* 8.

Those that come the neerest to the rule of perfection: such are they *Answ.*

1. Which have found experimentall knowledge.

2. That with most freedome of Spirit, and the least distractions doe performe holy duties.

3. That are most conversant with God in their inner man, and are most heavenly minded.

4. That are most patient, and ready to forgive an acknowledgment of a wrong, yea, without acknowledgment, and pray for persecutors; and are sorry when evill befalls their particular enemies, and are ready to helpe them. Iames 1.4.

5. That are most in charity, doing the workes of their callings, with love to others, that are least censorious, because of the largenesse and soundnesse of their charity.

Object. 2. We must not call evill good. *Isai. 5.*

Answ. Then we must not cal their rashnes wisdome, nor their prejudice zeale; nor are they to be justified that speake so much of others errors, that they are in danger to forget their owne.

Iames 3. Their perfection is more devotion in the closet, lesse talke at the table: the want of perfections in the world, begets great imperfections in them, and they are delivered without a midwife: it were good if they did herein miscarry.

Quest. 9. Are not those most perfect that are united to Christ?

Answ. They are, and doe draw vertue from him, whereby they shine in the aforesaid, and in other vertues to the example of others.

Iustification.

Quest. 10. What course may wee take to draw nearer to perfection?

Answ. 1. We must set before us the best patterne.

2. Keepe close to the rule of the word.

3. Minde our particular duties in our places, as souldiers in the army keepe ranke, and letters in the line are of an evennesse.

4. Forget that's behinde, endeavour to goe forward against corruptions, temptations, persecutions.

5. Use the holy meanes with holy preparations and affections.

6. To doe all good better than before, with more heedfulnesse, reverence, and better aimes.

7. Examine daily the temper of the heart, and be ever weeding that garden.

8. The more we bridle our tongues, the more wee grow towards perfection. *Iames* 3 2. Therefore we are to have a speciall care that our words,

1. Be fewer for number of them.

2. Better

2. Better for the nature of them.

1. That we ſpeake of God with more reverence.

2. Of men with more charity, of our ſelves with modeſty.

3. Of the World for neceſſity.

4. Of Religion with alacrity: Wee muſt labour for more ſalt of grace to ſeaſon our words, and for more Rules of Wiſedome to order them; then joy ſhall come to us from our Anſwers; and piety and ſanctified reaſon will iſſue out of our mouthes, and it will appeare we are proficients in the ſchoole of Perfection.

Fourthly, *Applications to edifie.* Sect. 4

1. IT is an approved way to humble our ſelves to looke on Gods Perfections, and our owne manifold imperfections: God is light, we darkneſſe; he is Almighty, we impotent; he is eternall, we but a moment, in the condition of mortall life; he is good, we evill; he is holy, we are polluted; he is moſt wiſe, we are fooliſh and ignorant, and as beaſts before him; he hath all pertection, we have all impertection.

2. To ſerve God who is perfect, and alſufficient; he hath ſufficiency, ſelfe-ſufficiencie, ſufficiency for others, and ſufficiency for all things; he can enrich his ſervants; he is a perfect and alſufficient God. *Gen.* 17. 1.

3. To admire and wonder at the perfection of the Lord, who is

1. Perfect without compariſon in the ſuperlative degree; none is like to him.

2. He is without imperfection: light without darkneſſe, ſtrength without weakneſſe, wiſedome without ignorance.

3. God cannot loſe his perfection, not in the leaſt degree.

4. He is a perfect Essence, not having best and worst, he cannot have addition.

5. Hee needes nothing to keepe him as he is,or to augment his perfection: but our perfection admits of comparison, it is accompanyed with imperfection, we are capable of eclipses, desire addition, and meanes to support us: therefore admire Gods Perfection, that so farre doth excell us.

4. Desire and long for that place where all imperfections shall be abolished, and such perfection as we are capable of shall be obteined.

Of Invisibility.

1. *What Invisibility is.*
2. *How God is said to be Invisible.*
3. *How creatures are invisible.*
4. *Questions answered.*
5. *Applications to edifie.*

Sect. 1.

First, *What Invisibility is.*

THe word signifies that which cannot be seene: A thing may be invisible two wayes: the one when something is betweene the eye and the object, or the object is too neare, or too farre off. The other, because the object is so pure, cleare, and spirituall, that no secondary helpe can make it obvious.

We see not when a Curtaine is drawne, or if a thing be behinde a wall or a mountaine; the object may bee visible in it selfe, but occasionally, by reason of some *medium*, is hid from us.

Also

Also a thing too neare the eye we discerne not; wee cannot see our eye-lid, because it is too neare.

Againe, we see not that is farre off, and a great way remote from us; as a mountaine, twenty, thirty, or forty miles, because our naturall view, and prospective view hath his bounds which we cannot exceede: all this while the defect is not in the eye, but the object is either hid, or too neeare, or too farre.

In respect of the object there is an invisibility, which being thinne, pure, and spirituall, all advantages cannot make it visible.

That which makes a thing visible is light, for in the darke wee see nothing; also it must be convenient light: for if the eye bee in a perfect Sunne-beame, it would see nothing, therefore it must bee a convenient well-qualified light: in the Moone-light wee see onely grosse things; in the day light wee see all colours, formes, and shapes; but there is a more exact light that Ingravers and Jewellers use through a glasse of Water from a Candle.

Take the best advantage from Nature and art, take the best sighted man in the best qualified light, naturall, or artificiall, yet he cannot see a Spirit, because of the pureness and thinnesse of the matter whereof it is made. So much what Invisibility is.

Secondly, *God is Invisible.* *Sect.* 2.

1 Tim. 1. 17. *To the King everlasting, immortall, invisible.* 1 Joh. 1. 18. *No man ever saw him,* Iohn 1. 18. *nor can see him, and yet live.* Exodus Chap. 33. 20.

Thirdly,

Sect. 3.

Thirdly, *The Creatures are invisible.*

1. THe glorious Heavens are invisible; if the Element were drawne away as a Curtaine, the imperiall Heavens are of so exceeding brightnesse, that the glory of them cannot be discerned but by a glorified eye. In his light we shall see light hereafter, not onely of knowledge, joy, and comfort, but the light of vision. *Psal.* 36.9. But whilst we be here it is invisible.

2. The Angels are Spirits, *Heb.* 1. *ult.* of a pure substance, not compounded of the foure Elements: so are invisible.

3. The Winde is invisible; the same word that signifies a Spirit, signifies the Winde; so that we may heare the sound, but cannot see it. *Iohn* 3.8.

4. The Soule of man is invisible both in conveyance, in being and in departure.

1. In conveyance; some thinke wee have our Soules conveyed to us by participation, as one Candle lights another: some thinke that our Soules come by propagation, as a man to beget a man body and soule: some thinke that the soule comes by infusion; when the body is formed, then God infuses the soule, and so the child is alive. But when all is disputed, little is concluded; it is an invisible worke, and hid from us: *Eccles.* 11.5. *Thou knowest not the way of the Spirit.*

2. The Soule is invisible in being, and continuance in the body; men heare it speake by the tongue, and worke by the hand, and goe by the feete; as in a Watch, the spring within moves the wheeles, and wee doe see the point of the Dyall: So it is with the Soule; wee see it is, but how it is we know not. *It is a Spirit*, Psal. 31. Heb. 12.23. and therefore invisible.

3. The Soule is invisible at the departure: No dying mans soule was ever seene when it went away, because it is a spirit.

Fourthly,

Fourthly, *Questions answered.* *Sect.* 4.

HOw is God invisible? *Moses saw him face to face.* Exod. 33.11. *Quest.* 1.

It is spoken by way of comparison; God spake with *Moses* more familiarly than with the people; to whom he spake from the Mount: *Exod.* 20. yet *Moses stood betweene God and the people.* Deut. 5.5. God spake to him without a mid-man. *Numb.* 12. 8. As for his sight of God, it was but of his back-parts. *Exod.* 33. 23. Hee saw so much as hee was capable to conceive. The Prophets had visions, *Isai.* 6. *Ezek.* 1. *Dan.* 7. not of Gods Essence; that the *Seraphims* cannot behold. *Isai.* 6. 2. but such apparisions and similitudes as they were able to behold, and capable to conceive. *Answ.*

By what Reasons can you prove God to be invisible? *Quest.* 2.

1. The blessed Angels cannot behold him, much lesse can man with his bodily eyes. *Answ.* Isai. 6. 2.

2. God is a Spirit, *Iohn* 4.24. therefore invisible.

3. If God were visible, wee should see nothing but God; for he fills Heaven and Earth.

Shall not our eyes see God in the life to come? *Iob* saith, *With these eyes I shall see him:* And Christ saith, *The pure in heart shall see God.* Math. 5. *Quest.* 3.

Iob in Heaven with a glorified eye shall see Christ in his Humanity, and the pure in heart shall see God with the eye of the body to satisfaction, but with the eye of the minde more clearely; in neither they shall comprehend his Essence, in both they shall have a fulnesse of vision, farre beyond that we can conceive in this life. He that goes to the Sea may fill his vessell, yet leave the Ocean behinde him. We shall see so much, as wee shall say we have enough; our vision shall be so great, that it is called the beatificall vision. *Answ.*

How is Christ married to his Church, and yet they *Quest.* 4.

they never saw each other on both sides?

Answ. There is a consent of both parties, Christ gives himselfe to be a Husband, the Church gives her selfe to be his Spouse; there is the Fathers consent, and his gift of her, *John* 17 24. on the Sonnes demand *Psal.* 2. 8. There is the pledge of our faith at Baptisme, and the Lords Supper; and he promises in the Covenant of Grace to bee our God, there are reciprocall affections, and the conjunction is reall, yet spirituall. As for sight, hee sees us with his all-seeing view; wee see him with the eye of faith, *Heb.* 11. 27. which sight of faith makes us to rejoyce. 1. *Pet.* 1. 8. Our joy proceeds from our Union, without the which we had no sound consolation.

Quest. 5. Were it not a great helpe to our devotion, to have some Image before us, because God is invisible?

Answ. 1. To have an Image of God to helpe our devotion, is forbidden. *Deut.* 4. 23.

2. It is unprofitable. *Isai.* 44. 10.

3. The Image drawes the minde downe; for the minde doth much follow the eye.

4. It is against Gods nature who is a Spirit.

5. It is not possible to make an Image of God.

Object. God made man in his image.

Answ. The Image was Knowledge, *Colos.* 3. 10. and Holinesse, and Righteousnesse. *Ephes.* 4. 24. That was the Image, not the Substance of the Soule, for that is not lost, but Gods Image was lost. The soules of the wicked are without Gods Image till they be renewed. So then the Image are divine qualities, which Painters and Carvers know not how to cut out, or draw.

Quest. 6. Doe divels see each other, and doe Angels see them?

Answ. It is likely that they doe: it is naturall for each *species* to know his like; and Angels have combats with them. *Revel* 12 therefore see each other.

Quest. 7. Can the Soule see an Angell, or devill?

Answ. Not in their owne Nature, but in some similitude; for

for their substance is spirituall, and not obvious to the bodily eye.

How may we know when Sathan tempts us, because we cannot see him: how differ his temptations from our owne corruptions? *Quest.* 8.

1. His temptations of that kinde, are against the light of nature; as that there is no God, or that he is not gracious, just and mercifull, &c. *Answ.*

2. His temptations are to the ruine of nature, as for a man to kill himselfe causelessly.

3. The temptations come rushing suddenly, our corruptions entice by degrees, by mentall contemplation, or outward objects.

4. He resists holy duties, by injecting false reasonings in the minde, that God is dreadfull, we sinfull, unworthy, and shall have no assistance nor acceptance.

5. He workes discomforts in the heart, by hiding the consolations, presenting judgements to the minde, and threatnings, to make us give over a godly course, or walke heavily.

Cannot Sathan appeare visible? *Quest.* 9.

No not in his owne nature, but he may by permission use some of the creatures, as a Serpent to *Eve*; or may use the foure Elements to forme and apparition, as in the body of *Samuel*, or rather the likenesse of *Samuel*: or he can delude the sences, as the Serpent cast downe before *Pharaoh*; *Moses* Serpent was true, the Magitians was but a delusion, a deceiving of the sences. *Answ.*

May not the Heathen object against us, *Where is your God*, seeing he is invisible, and cannot shew wee him? *Quest.* 7.

We can answer them thus. *Answ.*

1. Their question comes from grosse ignorance.

2. We can tell them where our God is: *He is in heaven. Psalme* 115.3.

3. We retort to them; where is your God? if they

can shew him to the eye, he is no true God, because he is visible, and shall be perishing. *Ier.* 10.

Sect. 5. Fifthly, *Applications to edifie.*

1. TO praise God, as for other excellencies, so for his invisibility. 1. *Tim.* 1. 17.

2. To learne to walke by faith as if wee saw him, who is invisible. *Heb.* 11. 27.

3. To remember him, though we see him not; to remember him with affection; to love him, though wee have not seene him, and to rejoyce in him as we are beleevers. 1. *Pet.* 1. 8.

4. Would we see the Invisible God? then let us behold his invisible power, and God-head in his workes: *Rom.* 1. 20. Would we see him hereafter? then let us labour for pure hearts, that we may be rewarded with the vision of God. *Matth.* 5. 8.

5. Here is comfort against invisible enemies, we have the invisible God, and invisible Angels to helpe us; wee have promises of invisible things to encourage us; we shall have invisible rewards to recompence us.

6. Let us minde more invisible things, desire more invisible favours; send up invisible desires; let the glory of all visible excellency be blasted, and let us raise our mindes to things more excellent and invisible.

7. Observe Gods workes they are invisible in operation, but visible in manifestation: they are hid and unseene in operation, both the works of nature. *Eccle.* 11. 5. thou knowst not the way of the spirit, nor how the bones are fashioned in the wombe, and the worke of grace. *John* 3. 3. These workes done secretly are manifested in mans birth and regeneration.

If we will follow God, let us strive to get the inward worke of grace to be wrought in the secret parts of our hearts and soules: to bee inwardly adorned with humi-

humility and wisedome, and heavenly mindednesse, with love, zeale, patience, and contentment. Then outwardly to manifest the same, by gracious speeches and good workes, that the invisible graces of God may have a visible declaration among men; thus shall wee resemble the invisible God, as the drop doth the Ocean.

Of Wisedome.

1. *What Wisedome is.*
2. *Of the wisedome of creatures.*
3. *Of the wisedome of God.*
4. *Applications to edifie.*
5. *Questions answered.*

First, *What Wisedome is.* *Sect.* 1

IT is the better perceived, by comparing it with those vertues which are neere to it, and like it; as Knowledge, Prudence, and discretion.

Knowledge is to perceive, to comprehend, or see; it is gained by the eye, or eare, or taste, or smell, or touch, and ordinarily gained by experience. *Scientia.*

Prudence is to eschew things hurtfull, and is exercised in safe guarding and defending our selves and ours: a maine imployment of it is in government. *Prudentia.*

Discretion is exercised in separating, and chusing, in pondering, measuring, and dividing. *Discretio.*

Wisedome is exercised in all those, it doth comprehend and see; it eschewes things that are hurtfull: it provides, for present and future safety; it distinguishes, and measures, and divides, and chuses, and applies home *Prudentia.*

things convenient and profitable.

Sect. 2. Secondly, *Of the wisedome of creatures.*

WIsedome in the unreasonable creature is their nature, in man a quality: the Serpents wisedome is his nature, by which hee saves his head if you smite him, and stoppes his eares if he be charmed: and if yee wound him, he seekes medicinable hearbes, and heales himselfe: so the Bee, if the windes doe blow, poyses himselfe with a stone, which hee carryes home to make his flight steddy and ponderous: The Weasell roules her selfe in Bettony, or hearbe of grasse, that the snake may not finde the scent of her: the Grashoppers goe forth by bands: the Cranes keepe centinell; and the Wild-geese flying over where Eagles are, carry a Peeble stone in their mouthes, that they make no noyse, nor be discryed: how curiously doth the Spider weave and expresse great art, and the Pie and Wren doe build, as if they had been instructed in Architecture.

But among the creatures, men and Angels are inricht with wisdome: Man in his first creation was very wise, & could give all the creatures suitable names: but by sinne we lost our wisedome, and have indeed thereof, a guilt or witnesse, and our wisedome is from beneath. *Jam.* 3. earthly, sensuall, divelish.

1. Earthly, when it is exercised primarily about earthly things: this is called, *our Wisedome*: Prov. 23. 4. as if we accounted it our Wisedome to get wealth; this wisedome prizes earth as the maine, it pleades for security, it admires the rich, it abhorres poverty as the greatest evill: this wisedome labours to get, to encrease, to keepe riches: 'tis earthly wisedome, 'tis wise for earth.

2. 'Tis a sensuall wisedome, it makes a man accurate and industrious to please his sences: In eating and drinking

drinking, this wisedome can invent meanes to force appetite; this wisedome invents sawces, and compounds; this wisedome invents showes to please the eyes, and is studious to satisfie the lusts: it is sensuall wisedome that is imployed to satisfie the sences.

3. It is a divellish wisedome; Sathan workes on the minde, as in magicall studies, or arguments for Atheisme, or to cause divisions. Thus wisedome invents abhominable things to be acted by Players, or sung by Ballad-men, or printed in bookes: This wisedome sets nick-names on good men, and sets false glosses on vices; as to call pride handsomnesse, drunken esse good fellowship, covetousnesse good husbandry: This wisedome causeth Schismes, brings in heresies, burnes the Martyrs, upholds profanenesse and impiety: this divellish wisedome is imployed for the divell and it makes men like the divell, in straining their wits, and acting their parts in that which is in opposition to all good, and in supportation of that which is naught and wicked.

Thirdly, *Of the Wisedome of God.* *Sect. 3.*

HIs Wisedome is essentiall; whatsoever is in God, is God; he is Wisedome it selfe, he is uncreate Wisedome, he is the fountaine of Wisedome, hee is unlimited in his Wisedome; his Wisedome is infinite. *Psal.* 136. 5.

Gods Wisedome is manifested,

1. In the worke of Creation.
2. In the worke of Redemption.
3. In his preservation.

First, in the worke of Creation: *In Wisedome he made the Heavens.* Psal. 136. 5. *In wisedome he laid the foundations of the Earth.* Prov. 3. 19. *In wisedome he made all his workes.* Psal. 104. 24.

His

His Wisedome appeared

1. In the beauty of the Creatures.
2. In the order of them.
3. In their variety.
4. In the making of contraries, to joyne and unite one to another.

The beauty of a picture, or building, doth argue the wisedome of the Workman: the order of things argues wisedome, when things keepe their stations, rankes, and places. The Sunne, Moone, and Starres keepe their owne Spheares and seasons, the Sea keepes within his bankes, the beasts and fishes their places appointed.

The variety argues wisedome, as if a Painter made a costly frame, and within it painted variety of objects; here is a pleasant meadow, and beasts feeding; there a Mountaine, with a flocke of sheepe, with a Shepheard, and his dogge at the bottome; heere a christall streame gliding, and a flocke of Swannes swimming; here a man at plough, there a man a fishing; heere a chimney smoaking, there two Armies fighting; here a footman running, there a Table furnisht, and men and women feasting; here a childe sucking the breast, there a man lopping a Tree; here a Ship with full sayles, there a Church with a Steeple, and birds flying about it: All these being artificially performed, and set out in lively colours, would both delight the spectator, and commend the Actor. Even so the most wise God, having in such variety made his workes, doth demonstrate his aboundant wisedome.

Some creatures have matter and forme, and are generated and corrupted, as mens bodies: some creatures have matter and forme, but are not generated, as the Sunne and Moone; their matter and forme is peculiar.

Some creatures are bodies without spirits, as beasts; some creatures are spirits without bodies, as Angels; some creatures are bodies and spirits united, as men; some creatures

creatures are vegetives, as roots: some have motion, as trees and hearbes; some are sensitive, as beasts fowles, and fishes: some are rationall, as men.

The vegetative creatures doe serve the sensitive: the sensitive doe serve the reasonable: the variety of the creatures with their imploiments, uses, and opperations, doe declare openly to all the unsearchable wisedome of God.

Secondly, his wisedome appeares in the worke of Redemption; in devising a way to redeeme us, that men and Angels could never have thought upon; in accomplishing it by his owne way and meanes, in glorifying his attributes in that worke; his goodnesse sent Christ, his power supported him; way was made for his mercy, satisfaction was given to his justice; his love was manifested, his truth was sealed, his immutableness was proved, his holiness proclaimed, his excellencies were made knowne to us in his sonne: he that could in one work accomplish this, must needs be wise, yea, wisedome it selfe. 2.

Thirdly, his wisedome appeares in the worke of preservation. First, in preserving all creatures: Secondly, in giving each creature fit nourishment: Thirdly, in making of contraries to uphold the whole. 3.

1. In preserving all the creatures; 'tis greate wisedome to preserve a few; but such great variety of creatures as God preserves in heaven, earth, and Sea, argues infinite wisedome.

2. He gives to each creature fit nourishment; he nourisheth and preserves the earth with raine, and the Sunne: he preservеth sheep with grasse, men with bread, babes with milke.

3. He makes contraries to preserve the whole: thunder and tempests doe cleare the aire: the selling of *Joseph* preserved the Church; the crucifying of Christ saves our soules. Our bodies are compounded of

foure contrary elements, yet all doe concurre for our being, and well-being; the good and bad are mixed together: the badd doe exercise the good: the good converts the bad, both are usefull one to the other: these contraries God makes to concurre together, so the world is preserved.

Here is matter for admiration, demonstration, exhortation, consolation.

1. First, here is matter for admiration: *Oh the depthe and riches of the wisedome of God.* Rom. 11.33. His wisedome is uncreate and perfect, not attained by relation, observation, or experience, or events; but it is eternall, infallible, and effectuall, and worthy of our admiration; especially wee should admire the worke of our Redemption, accomplisht by Christ, (the wisedome of the father) which the Angels desire to behold.

His Wisedome appoynted such a Redeemer, as was begotten of the father, yet not after the father; begotten yet individuall.

2. Secondly, this demonstrates their wretchednesse, that are enemies to the Church and people of God, though they are very wise, and take crafty councell together, yet they shall fall, for they have the most wise God against them, who will catch them in their owne craftinesse, 1. *Cor.* 3.19. and turne their councell to foolishnesse. 1. *Sam.* 15.31. Also this demonstrates the happinesse of the godly, they have the most wise teacher, *Iob* 36. 22. no teacher is like to him.

1. He not onely teacheth and gives rules, but also gives power and ability to keepe them.

2. He never doth erre in his teaching.

3. He rewards his schollers with eternall rewards.

4. None of his schollers can ever excell him.

5. He ever lives to teach one generation after another. No teacher is like him.

3. Thirdly, heare is matter of exhortation, to goe to God for

for wisedome it is he that gives it: *Iames* 1. 5. and because it is the diligent which prevaile with him the most; therefore wee should cry for wisedome and call for understanding, and take great paines for it, as men doe, that dig and search in the bowels of the earth for silver and gold. *Prov.* 2. 2, 3, 4.

Fourthly, here is abundance of consolation for them that are in favour with God; his wisedome is for them, to direct them in afflictions, temptations, and prosperity. 4.

1. In affliction his wisedome teacheth them to looke to his hand and providence, to submit, to repent, to pray, to be more humble.

2. In tentation his wisedome teaches them to discerne a tentation, to struggle and to cry to him for helpe, to take the sword of the spirit, which is, the word of God; to forbeare something, to deny themselves, to resist, to looke to the reward promised to those which conquer.

3. In prosperity his wisedome keepes them from being hurt deadly, though they are corrupted dangerously: his wisedome tempers their prosperity with some losses, or sicknesses, or outward molestations, or else their indispositednesse to good troubles them, or Sathan is let loose to buffet them; or God affects them, and makes them sensible of other calamities, to sympathize, and condole with them; or God gives them aboundance of grace and heavenly sweetnesse, that so their prosperity may not be to their ruine, nor they clogged with earthly mindednesse.

Furthermore, his wisedome is so profound, that hee can turne poyson into physicke, and our maladies into medicines; he can turne our sinnes and corruptions to an advantage, of that dung he can make soyle, to cause us to be more fertile; our very sinnes, when wee are instructed by the Lord, doe make us the more humble

and broken in heart, and poore in ſpirit: we doe ſee our neede of Chriſt to ſave us, and to prize him above 10000 worlds: we do pray more earneſtly, and watch, and ſtrive, and long for heaven, and beare with others the more, knowing our owne guiltineſſe, and feeling our owne infirmities.

Sect. Fifthly, *Queſtions anſwered.*

Queſt. 1. WHat are the parts of true wiſedome?

Anſw. Deliberation, and determination.

Queſt. 2. Do they well that are very ſtudious for humane wiſedome, and neglect the Scriptures.

Anſw. No, for if they reject the word of the Lord there is no wiſedome in them. *Ier.* 8.9. Men may ſtudy Philoſophy, ſo as they may be ſpoyled by Philoſophy, when men uſe it as a miſtreſſe, not a hand-maid; when nothing is received, but muſt come to Philoſophy as the rule; when things are embraced contrary to the Scripture; as that of nothing comes nothing. *Coloſ.* 2.8.

Queſt. 3. Is it beſt to be accounted very wiſe?

Anſw. It is better to be under-valued, than over-valued and eſteemed; for others wil the more artificially carry themſelves towards us which are beneath us, and others will be the more jealous of our company that are above us, and feare wee will eſpy ſomething by them, that they would have concealed and kept ſecret. Hee that is under-valued, gets honour when hee is tryed: hee that is over-valued, hath but ſhame when he comes ſhort of what was expected: the one is more honoured, the other more quiet: the eſteemed wiſe man is more noted, the other more ſafe.

Queſt. 4. Who have gained the beſt wiſedome?

Anſw. Thoſe whom God have taught to feare him: *for the beginning of wiſdome is the feare of the Lord.* Prov. 1.7. this feare is to ſtand in awe of God, as a childe of a loving father.

2. Feare

2. Feare makes men beſtirre themſelves, and ſeeke their owne ſafety: thoſe that doe ſeeke for favour and ſafety by faith in the Lord Ieſus, theſe are wiſe to ſalvation. 2 Tim. 3. 15.

3. Thoſe are wiſe that lay aſide their owne wiſedome and carnall reaſon; *They become fooles that they may be wiſe.* 1. Cor. 3. 18.

4. The wiſe doe take the opportunities of ſaving grace, they take opportunitie to get oyle in their Lampes; they get grace in their hearts, and are ready for Chriſts comming. *Math.* 25. 4.

5. They are obediently wiſe, and practiſe what they heare taught them in the Miniſtry of the Word: ſo they are as wiſe builders, that doe build on the Rocke. *Math.* 7.

6. The wiſe doe minde their mortality, and thinke of their end: *They number their dayes, and ſo apply their hearts to wiſedome.* Pſal. 90. 12.

Of Truth.

1. *What Truth is.*
2. *Of the Truth of creatures.*
3. *Of the Truth of God.*
4. *Applications to edifie.*
5. *Queſtions anſwered.*

First, *What Truth is.* Sect. 1.

TRuth is that which hath reality and ſubſtance, contrary to ſhadowes and lyes: There is Truth, and Trueneſſe; an Harlot is a true woman, but wants the

truenesse of a woman. A copper-shilling silvered over may have a true stampe, yet want truenesse of the metall. *Moses* Rod was turned into a true Serpent, the Magitians rods were seeming Serpents; Truth deceives not, nor dissembles, it is that it appeares to be.

Sect. 2.

Secondly, *Of the Truth of Creatures.*

THE Angels are true substances, not motions, or imaginations, as some doe thinke. The Sunne is a true light, and the Moone a true Substance, though mutable: Man was made with true faculties of the soule, and true members of the body, and a true conformity in both to the Will of God; Man fell by falsehood, but is redeemed in Truth, and renewed againe in Truth. *Ephes.* 4. 24. The earth is reall earth, the water is true water; all Gods workes are done in Truth.

Sect. 3.

Thirdly, *Of the Truth of God.*

HE is the essentiall Truth, Truth flowes from him; *He is the onely true God*, John 17. 3. *Hee is a God of Truth*, Psal. 31. 6. *The Father is Truth*, *so is the Sonne**, *So is the Holy Ghost*†. God is a true Essence, true in his Attributes; he is truely Eternall, truely Omnipotent, truely invisible, and incomprehensible: * *His Scriptures are the Scriptures of Truth*, being true in the precepts, promises, and threatnings, not a jot shall faile. Here is the heavenly verity, above nature, sence, and reason; Nature and Sence are Reasons servants, and Reason must stoope to Truth, and Truth must be beleeved by Faith beyond Nature, Sence, and Reason: for as the light availes not, unlesse we have eyes to see: so God and his Word are not rightly discerned but by faith, without which a man still is ignorant, and demands with *Pilate* what is Truth.

* John 14. 6.
† John 16. 13.
Daniel 10. 21.
John 17. 17.
2 Cor. 1. 20.
Math. 5.
John 18. 38.

Fourth-

Fourthly, *Applications to edifie, distributive.* Sect. 4.

FIrst, this distinguishes the true God from false Gods, as Idols, which are not true Gods, for *they are no Gods.* Ier. 2, 11. *Our God is the living and true God.* 1. Thes. 1. 9. *And the only God.* John 17. 3. As for Angels, or Magistrates that are called gods †, because the Magistrates execute the Judgements of God, 2. *Chron.* 19. 6. *And God hath given them his Word,* John 10. 34, 35. *And Angels are Princes,* Dan. 10. 13. *Yet the Angels are messengers,* Heb. 1. last. *And Magistrates are many all,* Psal. 82. 6. The eternall *Jehovah* is the true God, and these are his servants. In respect of God.

† *Psal.* 8. and *Psal.* 82.

Secondly, is the Word the Truth? then wee should

1. *Buy it.* Prov. 23. 23.
2. *Keep it.*

In respect of the Word.

In buying are three things such, we see our need: Secondly, wee goe where the commodity is to be had: thirdly, we give so much for it by way of exchange.

Thus we must buy the Truth:

1. We must see our need of it: without the Truth we are in bondage, and in darkness, and in the shadow of death, and miserable. The Truth will make us free, set us at liberty, give us light and life: it will direct us, and enrich us; these considerations should cause us to prize it, because it is of worth, and we neede it.

2. We must goe where it is to be had, not to the Jewish *Talmud*, nor Turkes *Alcoran*, nor the Papists *Legend*, but goe to God who gives it, who is the Author of Truth; goe to the holy *Bible*, where 'tis printed; to the congregations where 'tis preached, unfolded, and applied: goe to the society of the godly, where it is professed, and the power of it expressed; read Commentaries and Expositions, labour, and enquire; digge, and search; be studious and industrious; let spare

houres

houres here be ſpent, and vacant time be this way imployed.

3. We muſt part with ſomething for the Truth; wee muſt part with ſome ſleepe, with ſome pleaſure, with ſome gaine; nay, if we part with all that we have for the Truth, we ſhall be wiſe bayers, and great gainers; we ſhall be wiſe Merchants, and obtaine the beſt bargaine.

Secondly, as the Truth is to be bought, ſo it is to be kept, with *Mary, to lay it up in our hearts.* Iohn 2. 51. Pſal. 119. 10. The Word is kept by witneſſing to it, *Iohn* 18. 37. and by profeſſing it: for by profeſſing it the Truth is knowne, and ſpread abroad in the world.

We ſhould witneſſe in our profeſſion three things of the Truth:

1. That it is able to worke a through change *, and to bring a man to a holy frame of heart and life †, that the Word hath a regenerating power to make us new men.

2. That the Truth hath a power to governe and guide a man in his place, to make him a good Father, or maſter; a good ſervant, a loyall ſubject, a loving Husband, a kinde neighbour, a faithfull friend, a mercifull Chriſtian, a juſt dealer, &c.

3. That the Truth is able to ſupport him in reproaches, under croſſes, and troubles; that there are conſolations to be had in the Scriptures for every condition, in all changes, and alterations.

Thus ſhall we ſhew our ſelves children of the Truth, begotten by the Truth, *Iames* 1. 18. Nouriſhed by the Truth, 1. *Pet.* 2. 1, 2. And thoſe that have the Truth dwelling in them *, whereby they are enriched, guided, quickned, emboldened, ſtrengthened, and rejoyced.

* *Iames* 1. 18.
† *Iohn* 17. 17.
* 2. *Ioh.* 2. verſ.

Sect. 5.

Fifthly, *Queſtions anſwered.*

Queſt. 1. WHat duties doe we owe to the God of Truth?

Anſw. 1. To labour to know him. *Iohn* 17. 3.

2. To

2. To give him a true worſhip. *Iohn* 14.24.

3. To commend our ſoules continually into his hands. *Pſal.*31.6.

When doe we know the true God with a true knowledge? *Queſt.* 2.

Firſt, when we know him in Chriſt. *Iohn* 17.3. Secondly, when wee know him our God that loves us. Thirdly, when we ſo know him, that we doe flye to him in all our needs and troubles*. Fourthly, when this knowledge increaſes more and more. *Anſw.* * *Pſal.* 9.11

How may we know the Truth from Errour? *Queſt.* 3.

1. The Truth makes God the higheſt, and man the loweſt. 2. The Truth brings peace with it to that ſoule which imbraceth it. 3. The Truth maketh the moſt ſound profeſſors, and ſubſtantiall Chriſtians. 4. It ſeeks not violent meanes to uphold it, nor baſe meanes and ſhifts, as Hereticks and Tyrants. 5. God preſerves the Truth, and ſides with it; and often manifeſts viſible Iudgements on the oppoſers and gaine-ſayers of the Truth. *Anſw.*

May a Chriſtian know that he is in the Truth? *Queſt.* 4.

He may on ſound grounds: *David* knew that hee had choſen the way of Truth. *Pſal.* 119.30. And St. *Iohn* ſaith, *Wee know that we are of God.* The high-way is light, the by-wayes are darke and doubtfull. *Anſw.* 1. *Iohn* 5.

What be the ſymptomes of an upſtart Hereticke that oppoſeth the Truth? *Queſt.* 5.

1. He preaches ambiguouſly, in darke phraſes, that ſo he may win diſciples to his lodging. 2. Hee delivers ſome Doctrine againſt the fundamentall points of Religion. 3. He oppoſes the faithfull preachers, as *Iannes* and *Iambres* withſtood *Moſes*. 4. They are not in the ſame tale in their chambers, and in the Pulpit, to their followers, and to others. 5. They boaſt of illuminations and revelations. 6. They challenge Diſputes, in which they falſifie the Scriptures, and learned Authours, *Anſw.*

pretending they are on their side. 7. Their followers bewray them, the hollow hypocrite, the idle, that live without a Calling, or negligent in a Calling; the unstable, and giddy-headed; they make a troope on a sudden to follow them, especially women, and youth. 8. They are most bitter against them that oppose them. 9. They ever make a gaine of those silly ones which they seduce. 10. Observe them awhile; they come to disgrace and deny what they held, or else cast it in a new mould, and mince it, and alter it, and tell us they were not rightly understood: when the Truth meetes with them, then they are put to their shifts, and silenced by the verity, or authority, or both.

Quest. 6. How may a Christian honour the Truth?

Answ. By embracing it in love, professing it in sincerity, shunning Heresies, Schisme, Hypocrisie, profanenesse, Apostacy; walking in holinesse, humility, meekenesse, righteousnesse, wisedome, and patience.

Of Mercy.

1. *What Mercy is.*
2. *The mercy of the unreasonable creatures.*
3. *The mercy of men, both bad men & good men.*
4. *The mercy of God.*
5. *Applications to edifie.*
6. *Questions resolved.*

Sect. 1. First, *what Mercy is.*

MErcy is a pittying of them that are in misery: Mercy and Misery are Relatives; were there no want,

want, nor treſpaſſe, there needed no mercy; mercy is in the affection, or expreſſion; in the affection it is tearmed *bowels of mercy*, in the expreſſion, *workes of mercy*.

Secondly, *of the mercy of the unreaſonable Creatures.* *Sect.* 2.

THey have a kinde of mercy in their natures to their owne kind, or to other kinds. First, to their owne kind, ſo every Creature with a tenderneſſe nouriſhes their yong: the Dragons nouriſh their young, and the Beares licke their whelpes to their owne ſhape, and ſuckle them. 2. The creatures ſhew mercy to other kinds: Some ſay, the Lyon preyes not ſo ſoone, or not at all on the yeelding creatures: the Thunder paſſes over the yeelding Reed, and rends the ſturdy Oake ||: The Hawke reſting all night by the Larke, flyes another way in the morning, being gratefully mercifull to the little bird: Thoſe that read in naturall Hiſtories can ſay much of this. || D. *Bartas.*

Thirdly, *the mercy of men.* *Sect.* 3.

NAturally we being children of wrath, have loſt the diſpoſition to mercy: wicked men are cruell, not mercifull. *Prov.*12.10. One man is a Wolfe to another, unleſſe God reſtraines us. *Cain* and *Abſolon* did kill their owne brothers, *Hazael* and *Ravilliack** their Kings; *Iudas* betrayes his Lord and Maſter, *Saul* kills all the Prieſts, &c. Some are reſtrained for the good of humane ſociety; but all the mercy of a naturall man is for bad ends, or conſtrained. * *Ravilliacke* killed *Henry* the fourth.

The truely mercifull man is the regenerate man; theſe have found mercy from God, and are mercifull to others; theſe by meditation or viſitation are moved to mercy, and exerciſe it by counſelling the ignorant, comforting

forting the dejected ſoule, relieving the needy; and ſometimes their mercy is exerciſed in forgiving as well as giving.

Sect. 4. Fourthly, *of the mercy of God.*

MErcy is eſſentiall in God; Hee is the fountaine of mercy, the Father of mercies. Here wee may for method conſider,

1. The cauſe of Gods mercy, no cauſe in us, no cauſe out of himſelfe; he hath mercy on whom he will. *Rom.* 9.18. His owne good pleaſure is the cauſe.

2. The kinds of mercies; his mercies are generall to all, or ſpeciall to his elect. *Math.*5. 1 *Tim.*1.15.

3. The effects of his mercy is all the good that the Creature doth enjoy, all is of mercy, not merit.

4. The largeneſſe of his mercy; *He is great in mercy*, Pſal. 119 156. *Rich in mercy.* Epheſ. 2.4.

5. The ſeaſonableneſſe of his mercy; *He ſhews mercy in due time.* Pſ.9. *In the Mount he will be ſeene.* Gen.22. 14. *When our feet ſlip, his mercy will helpe us.* Pſ 94.18

6. The variety of his mercies on every faculty of our ſoules, and member of our bodies: His mercies are multitudes. *Pſal.*51.1.

7. The conſtancy of his mercy, it is for ever. *Pſalme* 136.1. *Iſai.*54.8. *Pſal.*52.1,2.

Fifthly, *Applications to edifie.*

Sect. 5. From the unreaſonable creatures.

1. IF unreaſonable Creatures doe ſhew mercy to their young ones, it condemneth the cruelty of thoſe Harlots that make away their young children, or lay them in the ſtreete, and leave them; they adde to their filthineſſe cruelty, and are to be ranked among thoſe vile ſinners, *Rom.*1.31. that are without naturall affections. Alſo the Storke and * Hart ſhew mercy to their old Dammes.

* The young Hart carries water in the mouth to give the old one, *D Barlas* ſaith.

Dammes and Sires, condemning churliſh children, which are cruell to their old Parents.

From the wicked:

2. If the mercies of the wicked be cruell, then never truſt to their mercy, for there is no aſſurance thereof: pray to God that we fall not into their hands. *Zedekia's* eyes were pulled out, ſo were *Sampſons*: they rip up women with child, they burne and deſtroy where they get the upper hand.

3. We may gheſſe at a ſound profeſſor by his mercy; many have great blazes, but no mercies: pride, and pompe, and belly-cheere, and vanity takes up their hearts and purſes: they are much for curioſity, but little for mercy: but a good man is mercifull. *Pſal.* 37.

1. He conſiders the poore and needy; he judges wiſely of their eſtates. *Pſal.* 41. 1.

2. He hath thoughts to doe them good, hee deviſes how to be liberall. *Iſaiah* 32.

3. He conſiders his owne ability. *Acts* 11. 29.

4. He conſiders his brothers neceſſity. *Rom.* 12.

5. Hee lookes to his relation; beginning at his center, and working toward his circumference: as firſt, the houſhold of faith. *Gal.* 6. 13. Secondly, our families. 1. *Tim.* 5. 8. Thirdly, our Country-men. *Pſalme* 122. 8. Fourthly, the ſtranger: we muſt do good to all, uſing diſcretion in our doing good. *Pſal.* 112. Among them.

Fifthly, is God mercifull? this ſhould teach us: *Vſe* 5.

1. To praiſe God for his mercy. *Pſal.* 136. 1. above all mercies for our redemption: this mercy was promiſed, *Luke* 1. 72. and in tender mercy performed. *Luk.* 1. 78. by this mercy we that were blinde and ignorant are holpen by Chriſt, who is our wiſedome: we that were guilty are juſtified by him he is our righteouſneſſe: we that were polluted, have him for our holineſſe; we that were captives have him for redemption. 1 *Cor* 1. 30.

2. We ſhould imitate God by being mercifull, *Luk.*

6.36. the more mercy, the more like God.

3. We are to be humble, because wee need mercy; for we are poore, and neede mercy. *Rev.* 3.17. wee are transgressors and neede mercy. *Isaiah* 48.8.

4. We should labour for those qualifications, that we may be under the promises of mercy, and be assured of mercy. As these following.

1. To confesse our sinnes, and forsake them. *Prover.* 28.13.

2. To feare God: his mercy is on them that feare him. *Luke* 1.50.

3. To love God: hee shewes mercy to them that love him *Exod.* 20.6.

4. To trust in God, then mercy shall compasse us, *Psal.* 32.10.

5. To thinke on good things, then wee shall have mercy. *Prov.* 14.22.

6. To be mercifull, then we shall obtaine mercy. *Matth* 5.7.

7. To keepe close to the rule of Gods word. *Galat.* 6. 16.

Sect. 6. Sixthly, *Questions resolved.*

Quest. 1. HOw must I shew mercy to them that offend mee?

Answ. There is forgiving mercy that must be practised.

1. To have a disposition to forgive without acknowledgement.

2. To forgive willingly upon acknowledgement.

3. To pray for the offender.

4. To be grieved if any crosse befall him.

5. To doe him good cheerefully if we can.

Quest. 2. What mercy is to be shewed to beggers at the doore?

Answ. Some hold they are not to be releeved: but we have a rule

a rule to doe good to all: *Gal.* 6. 9. and God causes his Sunne to shine on the evill and good. *Matth.* 5. They must be weaklings, not sturdy rogues; such as are ready to perish, though they be evill, their persons must bee nourisht, not their evils maintained: 'tis mercy to instruct them with our reliefe.

Quest. 3. How shall a man obtaine a mercifull heart?

Answ. 1. He must see his needs of Gods mercy, and humble himselfe till he feeles Gods mercy towards him.

2. He must looke on miseries: the heart is much affected by the eye.

3. He must put himselfe in the condition of the sicke, the prisoner, the captive, the oppressed, the hungry, the troubled in minde.

4. He must be often in the acts of mercy, that by degrees there may be obtained the greater disposition.

5. Looke on the example of the mercifull, see how mercy doth beautifie them, and make them amiable.

6. Lay Gods commands to heart: *Luke* 6. 36. *Bee ye mercifull.*

7. Consider the estate of the unmercifull: They shall have judgement mercilesse. *Iames* 2. 13.

8. Lastly, pray to God to enclime the heart to mercy and compassion: *Aske, and yee shall have.* Matth. 7.

Quest. 4. What are the benefits of a mercifull heart?

Answ. 1. Mercy makes a man like God. *Luke* 6. 36.

2. The mercifull have many a prayer for them, and they cause God to be praised by many. 2. *Cor.* 9. 12.

3. The mercifull are under the promise. *Matth.* 5. 7. What the broken heart seekes, the mercifull heart findes at last; that is, mercy.

4. The mercifull heart hath a mercifull hand: so hee sowes seed, and hereafter shall have a loyfull harvest. 2 *Cor.* 9. 6.

5. Whensoever he goes to prayer, he shall bee sure to be heard. *Isai.* 58. 7, 8, 9, 10.

Of

Of Justice.

1. *What Justice is: how tis defined.*
2. *Of the justice of men.*
3. *Of the Justice of God.*
4. *Applications distributive.*
5. *Questions resolved about Justice.*

Sect. 1. First, *what justice is.*

JUstice is to give to every one his owne; it is to doe right, to keepe equity: Justice is either distributive in dealing, so 'tis communicative justice; or distributive in punishing, so it is corrective justice.

Justice is to give neither too much, nor too little; it is to be exact, as a man that shootes, which neither shoots over the marke, nor short of it, nor besides it, but hits it just in the middle.

Sect. 2. Secondly, *of justice in men.*

JUstice in men, is either justice before men, or justice before God: justice before men the heathen attaine, to pay that they owe, not to wrong their neighbour in dealing: A heathen buyes a commodity of a Christian merchant, and going away, opens his wares and findes money, he brings it backe to the Christian, and saith, I bought the wares, not the money, 'tis unjust to me to keepe it. Justice before God is legall or Evangelicall: Legally just was never any, but *Adam* in innocencie, and Christ, that just one, who fulfilled all righteousnes.

Evange-

Evangelicall justice is that, when a sinner being justified by imputation of Christs justice, labours for inherent justice by the vertue of the regenerating spirit in him, the indeavouring after justice is called justice through Gods acceptation.

Thirdly, *of the Justice of God.* Sect. 3.

GOd is Justice, this essentiall with God to be just. The Lord is just: *Psal.*92.15. *Zephaniah* 3.5. Hee is just in his decrees, just in the execution of his decrees; just in his government of the world; just in all his punishments and judgements. Hee is the judge of all the world, the Lord of all, just in himselfe, just in his Lawes, just in his rewards, just in his punishments.

His Justice in punishing may bee considered five wayes.

1. His justice past, on Angels and on men: on Angels his justice fell totally irrecoverably: on men, a world of them felt his justice at once, onely *Noah* and his family excepted: Cities have beene punished, as *Sodom, Gomorra, Admah, Zeboim*: Families, as *Achans*, and *Ieroboams*: Persons, as *Ananias, Zaphira*, and *Herod*.

2. His justice present, for no age escapes without some demonstration of justice: we, or others feele Plague, Warre, or Famine, decay of trade, fearefull fires, inundation of waters, earth-quakes, civill combustion, and uproares among the people &c.

3. His justice to come in this world or the next world; there shall be a great Sessions, and justice shall bee executed without all evasions, bribes, or shifts.

4. Consider Gods justice spirituall: as a blinde man, *Isai* 6.10. A hard heart, *Psal.* 81.12. A Reprobate sence, The spirit of slumber. *Rom.* 11.8.

5. His justice and judgements are temporall on our bodies, goods, or names. *Deut.* 28. *Levit.* 26.

Sect. 4.

Fourthly, *Applications distributive.*

1. IF justice be to doe right, then away with all injustice; if we do not, God will away with us: *Mat.* 7.23. *discedite a me. Away from mee ye that worke iniquity*: the unjust, like lewd sonnes, shall be dis-inherited. 1 *Cor.* 6.9. 'Tis a plaine case all know it. *Know ye not* (saith St. *Paul*) *the unjust shall not inherit the Kingdome of heaven?*

2. This should provoke us to labour to be just, to get faith, that so we may be just before God, clothed with Christs righteousnesse. To get an honest heart, and good conscience, that we might practise justice: To honour superiors, this is right. *Ephes.* 6.1. To pay what we borrow, and what we bargaine for, to slander no man: to be diligent in our places, faithfull where wee are betrusted, to sell a penny-worth for a penny, to keepe just weights and measures, to keepe promises as we are able, to love our wives with a matrimoniall love above all, to exercise our gifts in our families, to be courteous to strangers, a comfort to the afflicted, to bee gratefull for favours received, to bee peaceable among neighbours: all this is right to fit our actions to the occasions, to live within our compasse preserve the meane, it will preserve us: this is just, equall, and right.

That we may be quickned to labour for justice in dealing, take these motives.

1. We shall be conformable to our head, Jesus Christ, who was that just one.

2. The Lord delights in them that deale justly.

3. It is the way to honour: Justice is of an exalting nature, and makes a man to flourish.

4. The fruit of Justice is peace *Isay* 32.

5. The righteous shall be saved, and have glory in heaven, *Matth.* 13.

Les

Lessons from Gods Justice.

1. God is not all of mercy, as some presumptuous persons imagine: but he is also just, not clearing the wicked, *Exod.* 34.

2. We shall be sure to have Iustice at the great Sessions: for the Lord is just that judgeth, *Rom.* 3.

From Iustice past, learne,

1. To declare the same to our children, *Psalme* 78. 5. to 66. *verse.*

2. Take heed of the like sinnes that were punished before, lest we be also punished: the same causes have the same effects. 1 Cor. 10. 11.

3. We are the more inexcusable before God, and deserve to be made examples, that will not take examples.

When judgements are present, learne,

1. To acknowledge God the author of them. *Amos* 3. 6. *Is there any evill in the City and I have not done it?*

2. To confesse God is just in his dealing, *Psalme* 119 137.

3. That he deales not with us in extremity, *Lament.* 3. 22.

4. We should worke our hearts to repentance, *Ieremie* 18. 11.

5. Our hearts should be moved with feare, *Psalme* 119. 120.

6. We should humble our selves, and pray, 2 *Chron.* 7. 14.

From the great judgement to come, learne,

1. To esteeme highly of the Lord Iesus, who saves us from wrath to come, 1 *Thess.* 1. 10.

2. Not to be rash in censuring: things that doe lye hid now, shall be manifested then, 1 *Cor.* 4. 5.

3. To use our talents well, for then we must give up our accounts, *Matth.* 25. 19.

4. To perswade others as we are able, that they may escape with us at that day, 2 *Cor.* 5. 11.

5. To be frequent in the workes of mercy, for that will stand us in stead at that day, *Iames* 2.13.

6. To make conscience of every sinne, for then every secret shall come to judgement, *Eccles.*12.14.

7. Watch and pray now, that we may escape then, *Luke* 21. compare verse 27 with 36.

8. To repent speedily, and seriously, because there is a day of judgement, *Act.*13.30,31.

9. To grow in love now, that we may have boldnesse at that day, 1 *John* 4 17.

10. To account all things dung, that we may winne Christ, and at that day be clothed with his righteousnesse, *Phil.*3.9,10.

From spirituall judgements, learne,

1. They are not most happy, that doe escape temporall judgements onely.

2. Labour for eye-salve, and inward moysture, and softnesse of heart.

3. Pray most against spirituall judgements.

4. Honour God with that light you have received lest he give you over to spiritual judgements, *Rom.*1.21.

From temporall judgements, learne,

1. Sinne brings these evils, *Psal.*107.34.

2. Let us judge our selves, this is the best way to escape, 1 *Cor.*11.31.

3. The worst members are wicked men in a Church or State; it is they that doe pull downe judgements.

Thus I have declared, the Lord my rocke is just, *and no iniquity is in him*, *Psal.*92.16. and I farther conclude from his Justice,

1. That no good shall goe unrewarded, for God is not unjust to forget it, *Heb.*6 10.

2. Our sinnes shall be pardoned, if we confesse them, 1 *John* 1.9.

3. Our prayers shall be heard, *Psal.* 143 1.

4. Our wrongs shall be revenged, 2 *Thess.*1.6.

Fifthly,

Fifthly, *Queſtions anſwered.* *Sect.* 5.

IS it juſt to abate workmen, as ſome ſhop-keepers doe? *Queſt.* 1.

No, it is unjuſt, having promiſed ſo much in bargaine, and the workman deſerves ſo much by labour. The maſter of the vineyard paid what he agreed for, and ſaid, *Friend, I doe thee no wrong:* had he given leſſe then he bargained for, he had done him wrong. This pinching of poore men, and abating them, is from covetouſneſſe and cruelty, and a beginning of oppreſſion. *Anſw.* Mat. 20. 13. 14

May Stewards ſpend of their maſters ſtocke, and yet be juſt? *Queſt.* 2.

No: unleſſe for their maſters advantage, and with their allowance: Nor muſt they, if their maſter allow them to ſpend a pinte of wine, call for a quart; but be as frugall for their maſters in their bargains, as they would be for themſelves; and ſave their maſters money, as they doe their owne, becauſe God ſees them. *Anſw.*

Is it lawfull for a trad ſman to keepe back ſome ſtuffe left of a garment, becauſe the cuſtomer will abate him in his bill? *Queſt.* 3.

Hard miſerable paymaſters make men unjuſt, and then complaine of others, when themſelves enforce them: yet to keepe backe the ſtuffe on a ſuppoſition of abatement, is unjuſt, for it is none of their owne, and we are not to withhold the good from the owner; he is the owner that bought it, not the workman that keeps it. *Anſw.* Prov. 3. 27.

Is it juſt to feaſt our friends with much coſt, and in workes of mercy to be very ſcanty? *Queſt.* 4.

Our workes of mercy ſhould exceed our courteſies: Chriſt ſaith, Invite the poore, the maimed, the blinde; not thy rich neighbours. He would have our expence goe in mercy moſt, not in coſtly feaſting. Rich men may lawfully feaſt the rich: but if they be often in feaſting, *Anſw.*

sting, and seldome and parcimonious in almes, then it is not just.

Quest. 7. Is it lawfull to make as much of a commodity as we can? is it just so to doe?

Answ. Wee would not have another doe so to us when wee come to buy. A reasonable game is just; but to worke on the need or ignorance of the buyer, by excessive price, is unjust.

Quest. 8. Is it just for a private man to neglect his calling, and to fall to study?

Answ. If his family want by his absence, it is unjust: but to spend vacant time, which others doe in drinking and gaming, then it is just. Of such a man I say, as the waterman in the boat, Sir, I pray sit a little more to the right hand; anon, Sir, a little more to the left hand: so it may be said to such a man, when he neglects his calling, Sir, a little more to the left hand; and when hee is too eager about the world, or weary, Sir, a little more to the right hand; your studie will refresh you; as the day followes the night, and the night followes the day, so studie and labour will one sweeten the other.

Quest. 9. Is it just to revenge our wrongs?

Answ. No: we are not to recompence evill for evill, *Rom.* 12. 19. Because,

1. Vengeance doth belong to God, *Psal.* 94. 1.
2. He takes vengeance without perturbations.
3. He being the Iudge of the world, will take vengeance justly, being most wise, and most righteous.
4. We revenging our wrongs, may cause the Lord to spare our enemy, and punish us.

Quest. 10. Is it lawfull to love another woman more than the wife, because the other is more godly?

Answ. Not with a matrimoniall love; the Wife must have the preheminence in the affections above all others, because of the nearenesse of relation, and covenant in Marriage. I may love others as they are Christians, but with

with a sociable love and familiarity; I must respect none equall to my wife.

Quest. 11. *Is it just to weare brave clothes, when men owe more than they can pay?*

Answ. Some there are whose clothes are their credit, and they are betrusted for their outward shew: they may have some probability to pay their Debts, and so for a time save their credit: But if they have no good ground to pay debts due already, it is but injustice to make a shew to be trusted farther, it is just to strike saile.

Of Life.

1. *What Life is.*
2. *Of the life of Creatures.*
3. *Of the life of God.*
4. *Applications to edifie.*
5. *Questions answered.*

First, *What Life is.* *Sect.* 1.

LIfe, is to have motion and activenesse, opposed to deadnesse and lumpishnesse. There is a living Spring, a live Tree, a live Man. Life is operative, and excellent; a live worme is more excellent than all the Gold in the World, though gold be more usefull: A live Dogge, saith the wise man, is better than a dead Lyon, one live soldier is more excellent than an Army of the dead, and slaine. It was the live Child that the two Harlots throw about; it is life that wee all strive to maintaine, and prolong; life is as the first figure in Arithmatick, numerus as much as you will, it is the greatest.

Second-

Sect. 2.

Secondly, *of the life of the creatures.*

THere is a vegetive life of Trees, and Roots, and Herbs, part in the Earth, part in the Ayre: there is a sensitive life of Beasts, Fowles, and Fishes; there is a rationall life of Angels, and Men: the Angels life is most excellent of all Creatures being spirituall, holy without wearinesse, or want, or labour, or misery; a glorious and immortall life. The life of man hath three degrees: first, in the wombe; secondly, in the world; thirdly, in Heaven. The life in the wombe is secret in the conveyance, and secret in the continuance. *Ecclesiastes* 11. 5. The life in the world is a life of action: *Rom* 2. 6. The life in Heaven is a life of vision, or contemplation. *John* 17. 24. *Matth.* 5 8. *Then shall we be as the Angels*, Mat. 22. 30. *which doe behold the face of God*, Mat. 18. 10. The life in the wombe is secret, and little can be said of it: The life in the world is either common to all, being a life of nature; or speciall to the Saints, called a life of grace.

Of the the life of Nature.

The life of Nature is exercised about such things as the strength of Nature can act: All men attaine not to the same operations, nor is the same man alwayes alike: some men excell others in their actions, and the same man excells himselfe in time by exercise and experience. This naturall life is exercised in the severall faculties of the soule, as Understanding, Will, Memory, and Affections. Some by study and industry attaine to the knowledge of the heavenly Spheares, and celestiall Orbes which we doe call *Astronomy*. Some have knowledge of the terrestriall Globe, which is called *Geography*: These say, that the World is divided into foure parts, *Africa*, *Asia*, *Europe*, and *America*. Some attaine to Arithmaticke, others to Musick instrumentall and vocall, and

and excell the melodious birds: Some attained to *Printing* after they had long used *Writing*. First men wrote on ashes with the Finger, as some report; then on barks of Trees with Knives, then on stones with Iron, then on Parchment with Canes, lastly, on Paper with quills. Their Inke at first was the juyce of a Fish, then the juyce of Mulberries, then they used Chimney-soote: now men use Gumme, Gaules, and Copperas. Man in this life of Nature acts on the Stage of this World divers acts of Wisedome, Art, and Invention; many Martiall inventions, and warlike exploits; rares Cures in Physick, and shews great cunning in Navigation; policy in governments, curious Art in Workmanship, profoundnesse in Rethoricke, deepe Arguments in Logicke; I give a *Compendium*, it requires a *Volume*.

Of the life of Grace.

The life of grace none live, but those that are quickned from a spirituall death. *Ephes.* 2. 1. Naturall men are spiritually dead: When God converts a soule, hee puts a new life into it; that now a man lives to God intentially, spiritually, and constantly.

1. Intentially, a man intends and purposes to live to God, whose servant he is. 1. *Cor.* 6. 20.

2. Spiritually; this life of grace is godly and religious, holy, heavenly, and spirituall. *Rom.* 8. 1. This life of grace makes them spirituall minded and affected, spirituall and heavenly in duties, as in prayer, hearing, reading, and receiving the Sacraments, &c.

3. Grace makes us to live to God constantly; against this life of grace heresies, nor afflictions, nor pleasures can prevaile: *Acts* 11. 23. they cleave fast to the Lord. A man that lives to God, would not change the condition thereof with a worldly man, though he were a Lord, or Prince. This life of grace is a life of knowledge, which doth change him: 2. *Cor.* 3. 18. A life of joy, which

doth strengthen him: *Nehemiah* 8.10. A life of hope, which doth purge him. 1. *John* 3.3.

This life of grace is most excellent, most honourable, and most comfortable.

1. Most excellent in conveyance, they have it derived from Christ: *He is the fountaine from whence spirituall life comes*: It is the life of the most excellent persons. This life makes Gods children excell others; others live onely a life of nature, but they live a life of grace; they have grace to restraine them, grace to renew them, grace to comfort them, grace to strengthen and quicken them.

Prov. 12.26. *Psal.* 16.3.

2. The life of grace is most honourable: Two things doe bring honour, one, to doe that is hard; the other, to doe that which is profitable. Hee that lives a life of grace, doth hard things; he subdues himselfe, workes out his salvation, increases dayly his assurance, edifies his brethren, and in this imployment is honourable. He that lives to God, is one of his servants, hath admittance into his favour, is beautified with graces and vertues, such honour have his Saints.

3. This life of grace is most comfortable; the comforts of naturall men are but as the light of the Moone, inferiour at the best, and alwayes mutable. Those which doe live to God, are neare him, and the light of his countenance shines upon them: And hence it is, that they have more joy than worldly men. *Psal.* 4.7. They have communion with God, this makes Heaven joyfull; their actions are godly, and be at seeds of joy; they are the most comfortable people, and have the greatest grounds of joy; they have a sweet possession, and a large reversion.

Of the life of glory.

The life of grace ends in a life of glory: the people of God shall be glorious, and shine in the Kingdome of their

their Father. This life is called *Eternall life*. Marke 10. 30. John 3. 16. This life the Scriptures reveale; we are to beleeve it as an article of our Creed, we beleeve everlasting life: were there not such a life, the professors of the Gospell, and the Martyrs had beene of all others most miserable. 1. *Cor.* 15. 19. The Heathen Poets ghessed at it, comparing it to the *Elizian* fields.

This life of Glory is a blessed life, having the enjoyment of God the chiefe good, the onely good: There is joy, pleasures, riches, rest, blessed company; there is no interruption of happinesse, no sinne, no sicknesse, no want, no sorrow, no teares: 'Tis a glorious life.

Thirdly, *Of the Life of God.*

Sect. 3.

THe Life of God is essentiall; God is life. This life is eternall, independant, full of joy and felicity; the fountaine of life, all life is derived from him, both naturall,* spirituall,* and eternall.*

The testimonies of Scripture. *Deut.* 32. 40. *I live for ever.* Psal. 42. 2. *My soule thirsteth for God, for the living God. Dan.* 6. 20. *The servant of the living God.* 1. *Thes.* 1. 9. *To serve the living and true God.* Heb. 3. 12. *To depart from the living God.* Heb. 10. 31.

* John 1. 4.
* Ephes. 2. 1.
* Rom. 6. ult.

Fourthly, *Applications to edifie.*

Sect. 4.

1. EArnestly to desire the living God, to thirst after him. *Psal.* 42. A thirst hath three things: first, a vehement desire. Secondly, a present supply. Thirdly, a little will not satisfie.

We must desire to enjoy the living God with a great desire, a restlesnesse till we injoy him, and have the light of his countenance to shine abundantly upon us.

2. We should adhere and cleave to the living God, *Heb.* 3. 12. Never depart from him, who is the fountaine of life: we must cleave to him by faith, and not depart from him by infidelity.

3. To take heed we provoke him not to wrath; hee is not as the dumbe Idols, nor as the careleſſe magiſtrates, he is the living God, lively to pierce into our hearts to finde our faults, and lively to puniſh us; 'tis fearefull to fall into his hands. *Heb.* 10. 31.

4. To learne to truſt in him for a ſupply of al our wants; *'tis the living God that giveth us all things we doe enjoy.*

5. To labour for his favour which liveth for ever: great men die, & their ſervants are left to ſhift for themſelves; but this Lord lives for ever, and when his ſervants end their life, he gives them eternall life. *Rom.* 6. laſt *verſe.*

Fifthly, *Queſtions reſolved.*

Sect. 5.

Queſt. 1. WHy doe men ſo much deſire naturall life?

Anſw. 1. Becauſe all honours and pleaſures are of no worth, unleſſe we have life.

2. Nature abhorres a diſſolution.

3. Life is a bleſſing promiſed in the word.

4. Life is our time to lay our foundation for happines.

Queſt. 2. What courſe ſhall a man take to make his whole life hereafter more happy?

Anſw. Firſt, let him get more holineſſe, for holineſſe and happineſſe are copulative. *Revel.* 20. 6. Secondly, let him learne Gods providence, and be perſwaded all ſhall worke together for the beſt. Thirdly, unloole his affections from the world, and ſet them on God.

Queſt. 3. Doe not learned men live a life of grace?

Anſw. The Regenerate doe, and none elſe: the ſecond *Adam* quickens none but his members of his myſticall body.

Queſt. 4. Which is beſt, a life of action, or of contemplation?

Anſw. The life of action for doing, is better than knowing: we muſt be judged according to that we have done in the fleſh, not according to our ſpeculations.

Queſt. 5. What is the beſt remedy of a liveleſſe and lumpiſh diſpoſition?

Anſw. 1. To conſider the evill of it; it diſgraces religion, diſ-hartens others, and makes us unſerviceable, and diſ-

poſes

poses us for temptation, distrust, and despaire.

2. Consider the benefit of a lively and cheerefull condition; it makes us strong to performe duties, it sweetens our life, and heartens our brethren, and makes others to approve of our religion.

3. There must meanes be used to be quickned; thinke how happy we were in a cheerefull temper, endeavour to regaine that estate by earnest prayer, lay to heart Gods promises, Gods presence and rewards, the example of the Martyrs, their zeale, and courage, the force of their faith, the invincibleness of their patience, their contempt of the world; let us warme us at their fire.

Quest. 6. How may we come to live better in our owne eyes, and more affected with our sinnes.

Answ. 1. We must be more base in our owne eyes, and more affected with our sinnes.

2. More often to lift up our hearts to God.

3. To make it our maine worke to please God.

4. To prepare better for holy duties.

5. To out-grow our personall infirmities.

6. To be perswaded we are before God wheresoever we be, and what soever we doe.

Of Blessednesse.

1. *What Blessednesse is.*
2. *God is most blessed.*
3. *Of the Blessednesse of Gods Saints.*
4. *Applications to edifie.*
5. *Questions resolved.*

Sect. 1. First, *what blessednesse is.*

TO be blessed, is to be happy, to be in felicity, to have a well being in honour, safety, and prosperity. Blessednesse is opposed to misery; he that is happy, is

not weary, not in want, nor in paine: Those that are happy doe renew their ſtrength, and of their happy abundance doe relieve others; they are healthy, joyfull, honourable, wiſe, vertuous, ſucceſſefull, victorious, and this their happineſſe is ſettled, eſtabliſhed, increaſed, enlarged, and no alteration comes, but makes for their happineſſe.

Sect. 2. Secondly, *God is moſt bleſſed.*

Pſalme 119.12. *Bleſſed art thou O Lord.* Marke 14.61. *Art thou the ſonne of the bleſſed?* 1. Tim. 1.6. *According to the commandement of the Bleſſed.* God is moſt bleſſed and happy: the fountaine of bleſſednesse, moſt happy in himſelfe: All creatures cannot adde to his felicity; onely we acknowledge that he hath already, and 'tis our felicity to know and acknowledge the ſame: our humane conceits reach to this, that hee is happy:

1. In his poſſeſſions.
2. His Apparrell *Pſal.* 104.1,2.
3. His Attendants, the Angels.
4. His freedome; he doth what he will. *Pſal.* 105.3.
5. All his happineſſe is perpetuall.
6. All bleſſednesse is derived from him, as ſtreames from the fountaine.

Sect. 3. Thirdly, *the happineſſe of the Creatures.*

1. THe Angels happineſſe is a confirmed happineſſe, they were created happy, and ſo continue by confirmation.

2. The happineſſe of men, is a reſtored, a recovered happineſſe: we had happineſſe at firſt, but we loſt it; and a remnant regaine it by fore-election, effectuall calling, faith, and repentance.

3. The other creatures have a happineſſe in their kind, and

and their happinesse is that content and delight which suites with their desire, as foode and rest, and delight, and pleasure, which the reasonable creatures desire, and looke no farther: The vegetatives happinesse is full growth, and honourable use, that is the end, and consummation of their happinesse.

Fourthly, *Applications.* Sect. 4.

1. THis should provoke us, and stirre us up to use our best endeavours, to attaine to the view of the blessednesse of God. The Queene of *Sheba* tooke a long journy, and was at great cost to see the wisedome, happinesse, and royalty of *Solomon*, and afterward she saw more than she expected: So if wee contemplate the blessednesse of God, we shall perceive more at the last, than at the first.

2. We are to acknowledge this blessednesse of God as *David* did: *Psal.* 119. 12. else wee shall be worse than the wicked Priests. *Marke* 14. 64. All Gods excellencies are to be acknowledged, and published; this will cause those that are miserable to flye to him, because hee hath enough for himselfe, and all that doe come unto him.

3. To sue and intreate for his favour: All desire to be happy, and they sue to have relation to great ones, whom they judge to be in felicity; and if they can get to be reteiners, or houshold servants, they thinke themselves in a happy condition, especially if they can get the affection of their Lord towards them above others: Gaine this, and gaine all, namely, the favour of this blessed God; then all that we have shall be sweete, all that wee want shall be supplyed with the sence of his love: whersoever we are, wee are happy; whatsoever we doe, we shall be blessed in our deed, doing it in way of obedience.

4. This

4. This shews us, who are the truely blessed and happy ones, those that are the children of the blessed God: A blessed Father he is; and his children must needs be blessed. *They are the blessed of the Lord that made Heaven and Earth.* Psal. 115. 15.

1. *They are all of them blessed.* Psal. 128. 1.

2. *They are assuredly blessed.* Psal. 128. 4.

3. Sometimes they are apparently blessed, which is evident by their unexpected conversion, their eminent graces, and famous deliverances.

4. Sometimes they are sensibly blessed, this is known to themselves by their sweet consolations, and to others by their fervent praising of God.

5. They shall be eternally blessed; the perfection and consummation of blessednesse shall come upon them to their happinesse. *Mat.* 25. 34.

Fifthly, this should informe us to seeke blessednesse after a right manner.

1. Let us lay the foundation of our happinesse in the pardon of our sinnes. *Psal.* 32. 1, 2.

2. Seeke blessednesse by beleeving. *Luke* 1. 55. *Blessed is hee that beleeved.* Galat. 3. 9. They that are of Faith, are blessed with faithfull *Abraham*: No faith, no Christ; no Christ, no blessednesse. Happinesse is by being united to Christ by faith.

3. Labour for divine qualifications, to evidence to our selves, and others, that we are blessed here, and prepared for blessednesse hereafter: As these,

1. Poverty of spirit.

2. Pureneſſe of heart.

3. Meekneſſe to beare wrongs.

4. Patience to suffer.

5. Spirituall hunger and thirst, *Matth.* 5. 4. the beginning.

6. *The feare of God.* Psalme 128. 1.

7. *Meditation in Gods Law.* Psalme 1. 2.

8. *Diligence*

8. *Diligence in our places.* Mat. 24.46.
9. *Obedience to the Truth preached to us.* Luk. 11.28
10. *To be raiſed from our ſinnes.* Revel. 20.6.
11. *To give to others.* Acts 20.25.
12. *To doe that our conſciences call for, and avoide that which our conſciences cry againſt.* Rom. 14.22.
13. *To ſtruggle with our tentations to victory.* James 1.12.
14. *To be very watchfull & circumſpect.* Rev. 16.15

Fifthly, *Queſtions reſolved.* *Sect.* 5.

WHat reaſon can you give, that happineſſe is not in the creature? *Queſt.* 1.

1. Becauſe it cannot give ſatisfaction. *Anſw.*
2. They laſt but a ſeaſon.
3. They ſhelter us not from wrath.

Are not your merry jocund fellows happy? *Queſt.* 2.

No; for their mirth is but madneſſe when 'tis ſinfull, and as Lightning it blaſts their goodneſſe, being ſoone paſt away. *Anſw.*

Were not thoſe Heathen happy that attained to morall vertues? *Queſt.* 3.

They were more happy than bruitiſh, ſenſuall, ignorant, and vicious Heathen, yet not ſo happy as weake Chriſtians, whoſe vertues proceed from juſtifying faith, are regulated by the Scriptures, are a part of Regeneration, and referred to the glory of God. *Anſw.*

If Chriſtians be moſt happy, why are they ſo unchearefull? *Queſt.* 4.

1. Je may be their joy is inward. *Anſw.*
2. They may be in the worke of mortification.
3. They grieve for others ſinnes and miſeries.
4. Some infirmities lie upon them, as the ſickneſſe of their ſoules, which hinders their joy.
5. They finde themſelves ſoone to erre in externall

mirth, and then they are growne more circumſpect, yet not male-content, nor uncheereſull.

Queſt. 5. If happineſſe here, is to have divine qualifications, how is it that ſome cannot endure to heare of qualifications?

Anſw. 1. Becauſe they are led by errour, and not by Scripture.

2. They are ignorant that the ſame Spirit that ſeales them, doth qualifie them; as the ſame fire that gives heate, gives light.

3. They doe want qualifications themſelves; and in their frenzy oppoſe them in others, out of their groſſeneſſe and ignorance.

4. They have qualifications among themſelves, as

1. The qualification of Vagrants; for they will be boundleſſe, and know no law for rule.

2. The qualification of Atheiſts, they ſay, God ſees no ſinne in the juſtified.

3. They have the qualification of Divels, to accuſe the brethren, and oppoſe faithfull preachers.

Thus they can admit of qualifications of abhorination, but cannot endure qualifications of ſanctification.

Queſt. 6. What is our happineſſe at death?

Anſw. 1. That we have walked before God. *Iſaiah* 38.

2. That we have kept the faith.

3. *That there is prepared for us a Crowne.* 2. Tim. 4. 8.

Queſt. 7. What is our happineſſe after death?

Anſw. 1. Our Soules ſhall bee accompanied to Heaven with good Angels, and good workes: the one to deliver their charge, the other to receive their reward.

2. Our bodies ſhall be raiſed at the laſt day in glory.

3. Both body and ſoule ſhall be freed from ſinne, and ill company, and all miſery, and we ſhall enjoy the preſence of God, the fulneſſe of joy with the Angels and Saints, and ſo be made immortally happy and bleſſed, beyond that we now can comprehend.

Of

Of Hatred.

1. *The description of it.*
2. *The distinctions of it: In persons, in things, in causes, in degrees.*
3. *Of Gods hating.*
4. *Applications.*
5. *Questions resolved.*

First, *What Hatred is.* *Sect.* 1.

IT is a disliking, detesting, and avoiding things contrary to us, to our nature, liking, and welfare. Hatred is of things contrary to us; as God hates sinne, being contrary to

1. His Nature.
2. His Law.
3. His Honour.

Man hates contrary to sight and feeling, as stripes, and torments, and death, and sickneſſe, contrary to our being, or wel-being. So then Hatred is a disliking, a desire of separation, a detesting, a flying off that which we apprehend to be against us, and our good.

Secondly, *the distinctions of Hatred in persons.* *Sect.* 2.

IN God 'tis most pure and holy: what hee doth, is good; his will is the rule of righteousneſſe: nothing is in him, or that proceeds from him, but that is most righteous, holy, and good.

Hatred in man is sometimes a lawfull affection,

*Psal.*97.11. *Yee that love the Lord, hate evill.*

Againe, there is hatred causelesse; as some hate cheese, some hate some fruites which in themselves are lovely; but the contrariety and hatred is in their natures: this is in vegetables, in beasts, & in fowles, and fishes, as between the Vine and the Colewort, betweene the Serpent and the Spider, &c.

So men of accursed natures, hate God, *Rom.* 1. hate Light, *John.*3. hate good men, *Psal.*34. hate goodnesse without just cause, as *Caine* hated *Abel*.

And there is a cause makes men hate; as *Iosephs* brethren hated him, because they thought his fathers love would be removed from them to him.

So *Ahab* hated *Michaiah* because he reproved him: so the Dove hates the Hawke, and the Lambe the wolfe, because they know them their enemies, and come to devoure.

3. There is hatred of enmity, when we hate the evill, and the party, wishing him punishment or death: so evill men doe hate superiors punishing. And there is an hatred of abhomination, when wee, loving our selves or others, hate those evils of sinne or punishment that may be hurtfull to us or them.

4. As there is a distinction in persons or causes, so in things: as

1. Envy and hatred differ in the kind; hatred is in a kind in other creatures, envy is onely humane.

2 Envy arises from some good befalne to our enemy, hatred from some ill he doth to us.

3. We hate Toads and Serpents, but envy not beasts for strength, swiftnesse, or beauty; onely we envy men.

4. Some hatred is lawfull; but no envy is lawfull.

So there is a difference betweene hatred and anger.

1. Hatred reaches to many, but anger to few most usually.

Anger, the older it growes, the weaker it is: but hatred

tred the older it growes, the stronger it is.

3. The angry man would have the party hee is angry with, to know he is angry: but he that hates, conceales his hatred often times.

4. Anger ceases, if we see misery with submission; but hatred is often cruell and brutish, and unsatisfied, unlesse it see the ruine of the party.

5. Anger is more painefull for the present, because of vehemency: but hatred is more quiet, yet doth watch an opportunity.

There is a distinction of degrees: there is dislike, hatred, and abhorring; dislike breedes hatred, and hatred growes to an abhorring, to a deadly hate.

Thirdly, *of Gods hating.* Sect. 3.

1. WHom he hates.
2. What he hates.

First, whom he hates.

1. He hates them that love time. *Psalme* 11.5.
2. He hates Lyars. *Psal.* 5.6.
3. He hates the proud. *Prov.* 16.5.
4. Those that deale Hypocritically. *Isaiah* 1. *My soule hates your new Moones.*
6. Those which deale faltly, under a pretence to give to God. *Isaiah* 61.8. *I hate robberie for burnt Offering.*

Thirdly, what God hates.

1. He hates iniquity. *Psalme* 45.
2. He hates the prayers of the wicked. *Proverbs* 15.
3. He hates Idolatry. *Psalme* 78.59.
4. He hates false weights. *Prov.* 11.1.

Sect. 4.

Fourthly, *Applications.*

1. THis shewes the misery of the wicked, the hatred of God is their portion.

2. This should stirre us up to doe the best we can, to worke our affections to hate sinne, and abhorre it.

1. Because 'tis that dishonours God. *Rom.* 2. 23.
2. 'Tis painfull and grievous. *Rom.* 7. 24.
3. It separates betweene God and us. *Isaiah* 59. 2.
4. It makes us captives. *Isaiah* 61. 1.
5. Sinnes are our debts. *Matth.* 6. 12.
6. They are our burthens. *Psal.* 40. 12.
7. They pollute us. 2. *Cor.* 7. 1.
8. They wound us. *Psal.* 41. 4.

And we should manifest our hatred,

1. By being censorious of sinne.
2. To shunne the places where it is committed.
3. By contending with it, seeking a divorce.
4. By seeking the destruction of it.
5. By rejoycing in the ruine and decay of it.
6. By being irreconcileable with it.

Sect. 3.

Fifthly, *Questions answered.*

Quest. 1. WHy doe wicked men hate God?

Answ. 1. He curbes them by his law.

2. He his contrary to them in his nature.

3. They looke on him, as a Judge that will punish them.

Quest. 2. Why doe the wicked hate the godly?

Answ. 1. God hath put an enmity betweene them.

2. They serve severall Lords.

3. They have severall dispositions.

4. The Godly by vertue get the credit from them; the difference of workes breedes hatred, as in *Caine* and *Abel.*

5. They

5. They are provoked by the divell to hate them.

What persons are hated among men in the world? Quest. 3.

1. Those wch are perfidious where they are betrusted. Answ.

2. Those that prove Apostates from that they professed.

3. Those which are busie-bodies, and tale-carriers.

4. Those which live idly.

5. Those which make no conscience to pay their debts.

6. Those which for private gaine doe spoyle a Common-wealth.

7. Those which bring in innovations in Religion.

8. Those which live basely, having great meanes.

9. Those which oppresse the poore, and vexe the widow and fatherlesse.

10. Those which take base courses to enrich themselves.

How may wee get our affections more vehement against sinne. Quest. 4.

1. Study the nature of sinne more, the danger and filthinesse of it. Answ.

2. Looke on it in the effects in the end, and conclusion.

3. The more we love God, the more we hate evill, and abhorre it.

4. Humble confessions of our sins with aggravation, encreases hatred.

5. Substract from the hatred of poverty, of affliction, and death, and adde to the hatred of sinne.

How farre may we hate wicked men? Quest. 5.

1. We must hate their sinnes, not their persons. Answ.

2. Hate them as they are Gods enemies, not as they are our enemies.

3. Our hatred must bee with hope of their conversion, not with despaire.

4. We must hate them as they dishonour God, and would pollute us, but not with a seeking their destruction.

5. So

5. So hate them as to pray for them; not plot against them that are evill men amongst us.

Of Love.

1. *What Love is.*
2. *Of Gods love.*
3. *Of Mans love to God.*
4. *Of Mans love to man.*
5. *Applications to edifie.*
6. *Questions resolved.*

Sect. 1.

First, *What Love is.*

LOve is an affection of liking, a well-wishing: Love seekes union, and desires to enjoy the object loved: if it obtaines, then there is a joy, delight, and complacency; if the object of love be lost, or separated, then there is a sadnesse and discontent; if there be hope of regaining, then Love studies, inquires, labours, and is industrious to have former enjoyment and possession. Love is a strong affection in us, it labours, and endures, and forgives; it will be victorious.

Amor vincit omnia.

Sect. 2.

Secondly, *Of Gods love.*

GOds love is essentiall; He infinitely loves himselfe, his Sonne, and Spirit, and his love is extended to all his children. 1. *John* 4.8. *God is love*, hee not onely hath love, but is love, as it is said, *I am understanding*, Prov. 18.14. As the Sunne is light, so God is love, the Fountaine of love.

Farther

Farther, consider foure things:

1. The objects of his love.
2. The liberty of his love.
3. The extent of his love.
4. The duration of it.

1. The objects of Gods love.

The objects of Gods love are, first, Christ: secondly, the Elect.

First, *Christ*; Isai. 42. 1. *His soule delights in Christ.* Matth. 3. 17. *In him he is quieted, well pleased; he onely pleases him.*

Secondly, in Christ he loves the Elect: *Colos.* 3. 12. They are beloved ones, elect, and beloved.

2. The liberty of Gods love.

It is free; no cause in us, no cause out of himselfe. *Hosea* 15. 5. *I will love them freely.* *Benevolentia.*

3. The extent of his love.

It was large and great. *John* 3. 16. *So God loved the world.* 1. John 3. 1. Behold what love, behold it with admiration, with acclamation, with gratulation: *To love them dead in sinne,* Ephes. 1. 2. *To love enemies,* Rom. 5. 10. *To those that did manifest enmity by evill workes.* Colos. 1. 21.

4. The duration.

It is an everlasting Love. Ier. 31. 3. Troubles deprive us not of his love, *Psal.* 91. 15. for hee will be with us. Infirmities cannot quench his love; for he will spare us. *Mal.* 3. 17. *Death cannot separate us from his love.* Rom. 8. 38, 39.

Thirdly, *Of Mans love to God.* *Sect.* 3.

MAns love is either naturall, or sinfull, or spirituall: Our love to God must be spirituall; but before we can thus love God, our selves must be regenerate.

rate. 1. *John* 4. 19. We love him, becauſe he firſt loved us, and gave us grace: this love of ours to God, is a conſtrained love; 2. *Cor.* 5. 14. not a conſtraint, but by a ſweet influence; as the Sunne ſhining on Hearbs and Flowers, doth conſtraine them to grow, and ſmell ſweete. The love of God to us, is love active; the love of God in us, is love paſſive; he is loved of us.

2. From whence love commeth; ſurely the Fountaine is God. 1. *John* 4.7. *Love commeth from God*: The roote is the Spirit, the fruite is love. *Gal.* 5. 22. Gods love is manifeſted to us by the Holy Ghoſt. *Rom.* 5. 5. Then *We love him which firſt loved us*. 1. Iohn 4.19.

3. The markes of our love to God.

Firſt, love earneſtly deſires his preſence. *Pſal.* 42. 2. This deſire is compared to a thirſt; wee thirſt for God as the chiefe good, the onely good. This thirſt requires,

1. A ſuitable ſatisfaction.
2. A preſent ſatisfaction.
3. A large ſatisfaction.

1. A ſuteable ſatisfaction: To offer a thirſty man a garment, or to tell him a pleaſant tale, or let him heare Muſicke, it is not ſuteable; it is drinke that he deſires.

2. It is a preſent ſatisfaction: he deſires not drinke to morrow, or next weeke, but preſently.

3. It is a large ſatisfaction; a drop, or a ſpoonefull ſatisfies not, he deſires a large draught: Thus love, it deſires God and none elſe; to enjoy him ſweetly, and ſpeedily, and largely; this is the firſt marke of love.

Secondly, love bewayles the abſence of God, it is as death to the ſoule, having once enjoyed him, to want him. *Pſal.* 77. 10. In the want of all things, we want God above all if we truely love him. *Pſal.* 63. 1.

Thirdly, love rejoyces in his preſence; by prayer wee draw neare to God, *Iſai.* 55. 6. and then joy increaſes. *Pſal.* 43. 4. Prayer brings us into his preſence with a holy gladneſſe. *Phil.* 1. 4.

Fourthly,

Fourthly, love makes us obedient to God: *Iohn* 14. 15. *If yee love me, keepe my Commandements.* The more love, the more duty, obedience, and conformity to his Will.

Fifthly, when we love God, wee doe love the children of God: If we love him that begat, we doe love them begotten. 1. *Iohn* 5. 1.

4. The promises made to them that love God.

First, they shall have mercy shewed to them, and their posterity, pardoning mercies, relieving mercies. *Exod.* 20. 6.

Secondly, they shall share in Gods affection: *Ioh.* 14. 21. The Father will love them, the Sonne will love them that love Christ.

Fourthly, all shall worke for the best unto them. *Rom.* 8. 28. What can be more comfortable?

Fourthly, they shall have a crowne of life, Iames 1. 12. and a kingdome. *Iames* 2. 5. This is the portion of them that love the Lord.

Fourthly, *Of Mans love to man.* Sect. 4.

THE love of man to man, is either naturall, or spirituall: the naturall love is grounded on naturall Causes, either beauty, or bounty, or consanguinity; something we judge to be love-worthy that drawes the naturall affection.

Spirituall love is a peculiar among the regenerate; they love God for his owne sake, they love their enemies for his commands sake, they love his children for his Image sake: The more holy, and righteous, and heavenly minded men are, the more they love them.

Of this love to the godly, consider

1. The necessity of it.
2. The excellency of it.
3. How it is exercised.

4. The markes of true love.

5. How 'tis preserved.

First, the necessity of this love to our brethren.

1. Without this love we can have no sound evidence that we are the children of God. 1 *John* 3.10.

2. We can doe no workes that God accepts without this love. 1. *Cor.* 13.1,2,3. 1. *Cor.* 16.14. *All our things must be done in love:* If love be wanting, the work is lost: love is as the salt that seasons all.

Secondly, the excellency of love.

1. The Divine Essence is love; and 'tis excellent to resemble God.

2. Love is an excellent badge of a servant and scholler of Christ, whereby they are manifested and knowne. *John* 13.15.

3. 'Tis an excellent fruit of faith: *Eph.* 1.15. Faith in Christ is fruitfull in love to all the Saints.

4. 'Tis an excellent testimony of a sound convert: By this we may know wee are changed from sinne to grace. 1. *John* 3.14.

5. It is excellent to have God to dwell with us: *Where love is, there God dwells.* 1. *John* 4.12.

6. 'Tis as the anoynted above the rest for excellency. 1. *Pet.* 4.8. *Above all, have fervent love.* *Col.* 3.14. *Above all, put on love.*

Thirdly, how love is exercised.

1. Love seekes to be united; as soone as we love Gods children, we endeavour to joyne with them. *Act.* 9.26.

2. Love enjoying the objects, turnes to delight. *Psal.* 16.3.

3. Love casts the garment of charity to hide our brethrens infirmities. 1. *Pet.* 4.8.

4. Love edifies others. 1. *Cor.* 8.1. To edifie, is to build. Love builds artificially.

1. By pulling downe the old wall of naturall corruption.

2. Lay-

2. Laying a ſound foundation of faith and repentance; it will conferre with young ones, and weake ones, to helpe them, not puzzel them. *Rom.* 14.1.

3. It brings new materials from the word, and raiſes the building higher and higher, and ſtrives to adde practice to knowledge, wiſedome to zeale, mercy to juſtice, patience to diligence, reverence to aſſurance.

4. Love is excerciſed in relieving the neceſſities of our brethren: Love miniſtreth to the neceſſitie of the Saints. Heb. 6.10.

Fourthly, the markes of love to our brethren.

1. True love is unfeigned, 2. *Cor.* 6.6. without diſſimulation. *Rom.* 12.9.

2. 'Tis fervent: there is heate in true love, and haſte to doe them good: heate hath motion. 1. *Pet.* 4.8.

3. 'Tis diligent: Love nor hatred will be idle. 1. *Theſ.* 1.3. Love is laborious for them beloved. *Heb.* 6.10.

4. 'Tis conſtant, 'tis not as carnall luſt; hot luſt is ſoone cold, as *Ammon* to *Tamar*; but true love continues. *Heb.* 13.1.

Fifthly, how love is preſerved.

1. Labour for reall, ſound, effectuall love, then it will laſt and hold out. 1 *Cor.* 13.8. Love doth never fal away.

2. Avoyd groundleſſe ſurmiſes: Love thinketh none evill. 1. *Cor.* 13.5.

3. Interprete doubtfull things charitably, as old *Iacob* did, when he ſaw *Iоſephs* coate.

4. Harken not to every tale and report of the faults of others; the words of tale-bearers ſinke deepe, and embitter our affections.

5. Give loving anſwers, for ſweete ſpeeches preſerve love. *Iudg.* 8.2,3.

6. Sometimes let us lay aſide our authority, and uſe entreaty to preſerve love. The Epiſtle to *Philemon* the ninth verſe.

Sect. 5.

Fifthly, *Applications to edifie.*

1. TO admire the love of God: 1 *John* 3.1. both for the freeneſſe, greatneſſe, and continuance: we admire that we cannot comprehend; ſuch is the love of Chriſt, *Eph.*3.19. that it paſſes our knowledge.

2. If God hath ſo loved us, we ought to love him againe with all our heart, and minde, and ſtrength. *Deut.* 6.6. *Matth.*22.37.

3. Let us endeavour to preſerve our love to the Lord.

1. Take heede we looke not on the worlds excellency too much, and neglect divine meditations.

2. If we will preſerve our love, we muſt preſerve our acquaintance with him by daily prayer, reading, hearing. *Iob* 22.21.

3. Daily conſider the worth of his love; 'tis better than life it ſelfe: *Pſal.*63. 3. and of the effects of his love, in giving his Sonne, his Spirit, his Graces, his Promiſes, his conſolations, this world, and the next world; this will revive our love to him.

4. 'Tis great impiety to decline in love to God; wee make as if he were not ſo amiable, and love-worthy as once we thought him, or that we have found ſomething that deſerves our affection more than himſelfe.

If we preſerve our love to God, we preſerve our aſſurance of his love to us, we preſerve our ſtrength to performe duties, to beare croſſes; we preſerve in our ſelves a fitneſſe to live, and a promptneſſe to dye; preſerve this, and it will preſerve us.

Fourthly, concerning love to men.

1. Let us thinke of things that pertaine to love, ſuch thoughts are both comfortable and profitable. *Phil.*4.8.

2. Purſue love, follow after it, as men that hunt, doe purſue

purſue the hare, let us follow hard to catch it, not to kill it, but enjoy it. 1. *Cor.* 14. 1.

3. Let our trading, and imployments, all our buſineſſe and affaires be done in love. 1 *Cor.* 16. 14.

4. Let us endeavour to be found in love. *Tit.* 2. 2.

This duty is

1. Commanded. 1. *John* 3. 23.
2. Commended. 1. *Cor.* 13. 13.
3. Approved. *Rev.* 2. 19.
4. Rewarded. *Heb.* 6. 10.

And our love ſhould be thus ordered.

1. To love God above all as the ſupreame, and chiefe good.

2. To love our owne ſoules next, as being more worth than all the world. *Matth.* 16. 6.

3. To love my neighbours ſoule, for that may partake of God; after that manner the body is not capable, but by participation with the ſoule.

4. To love my owne body above all other mens.

5. The bodies of my brethren, among them;
1. Thoſe which are moſt godly.
2. Thoſe that are of my owne nation. Gal. 6. 13.
3. Thoſe that are my kindred. Pſalme 122. 8
4. Eſpecially thoſe of my family. 1. *Tim.* 5. 8.
5. Above all my wife. *Gen.* 2. 24.

Sixthly, *Queſtions reſolved.* *Sect.* 6.

WHat is the love we owe to wicked and ungodly men? *Queſt.* 1.

A love of compaſſion, but not of approbation. *Anſw.*

May we love our ſelves? *Queſt.* 2.

We may; for wee are to love our neighbour as our ſelves; our ſelves muſt be the patterne to love our neighbour by: we muſt love our bodies, and nouriſh them: *Epheſ.* 5. 29. And we muſt love our ſoules, and labour *Anſw.*

to

to ſave them. *Acts* 16. 30. *Matth.*15.26.

Queſt. 3. What love owe wee to the children of God that are dead?

Anſw. 1. Honourable buriall. *Acts* 8.2.

2. Moderate mourning. *Iohn* 11.33.

3. Reſpect to their poſterity, as *David* to *Ionathan*. 2. *Sam.* 9.4 5.

4. To ſpeake of their good workes. *Acts* 9. 39.

Queſt. 4. How come Chriſtians to loſe their firſt love? *Rev.*2.4

Anſw. 1. They minde new things rather than true things.

Loſſe of love to God. 2. They take too much worldly contentment.

3. They neglect the meanes of grace, as reading, hearing, and prayer.

4. They change their company for them that are leſſe zealous.

5. They looke on the graces of others with envy, or diſcouragement.

Queſt. 5. Why is the love of many growne ſo cold?

Anſw. 1. Becauſe in ſome it was never hot.

2. Becauſe they ſee men perfidious, unjuſt Apoſtates; ſo abhorre them.

3. Some looke onely on the evils of men, not their good parts.

4. They finde arguments to coole their love, but none to kindle it.

Queſt. 6. Muſt wee ſo love Chriſt, as to hate Father and Mother?

Luke 14. 26.

Anſw. 1. Our love ſhould be ſo large to Chriſt, that our love to any other creature ſhould ſeeme hatred to it.

2. They ſhould ſee us ſo ſlight them in oppoſition to Chriſt, that they ſhould thinke we hate them.

3. Though we honour and love them ſimply, yet we are to hate them comparatively.

Queſt. 7. What is the love we owe to our Reverend Preachers?

Anſw. 1. A love of Reverence, as they are Embaſſadors. 2. *Cor.*5.19, 20.

2. A love of maintenance, as they are painefull.
3. A love of attention, as they are teachers.
4. A love to ſtand for them, as they are oppoſed by hereticks and profane men.
5. A love of piety, to pray for them. *Coloſ.* 4. 3.
6. A love of courteſie, if wee be able, to invite them home. *Acts* 16. 15.
7. A love of complacency, to delight in them as the excellent ones. *Pſal.* 16. 3.
1. Excellent in their function, being the Lords Tribe.
2. Excellent in their gifts of holineſſe and learning.
3. Excellent in their imployment, the ſaving of ſoules. 1. *Tim.* 4. 16.
4. Excellent in their reward, a great reward. *Mat.* 10. 41.

Queſt. 8. How ſhall we preſerve love where we differ in judgement and opinion?

Anſw. If we agree in the foundation,
1. Obſerve how godly Miniſters doe agree, follow them; ſome differ in judgement, yet walke in love.
2. Let us looke on the good we ſee one in another.
4. If we meete, let us conferre of thoſe things wherein we doe not differ.
5. Let us pray one for another, ſo love may be preſerved.

Queſt. 9. How may I gaine more love, and grow therein?

Anſw. 1. Get the ſtrongeſt apprehenſion wee can of Gods love to us in Ieſus Chriſt.
2. Looke on the good that wee ſee in our brethren, ponder their vertues, cover their infirmities.
3. Labour to feele the comfort of love. *Phil.* 2. 1. How doth love ſweeten our pilgrimage? To meete, and conferre in love, to comfort one another in love, makes our preſence acceptable, it adornes our profeſſion, and Religion aboundantly.

Of Patience.

1. *What Patience is.*
2. *Of the patience of God.*
3. *Of the patience of man.*
4. *Applications to edifie.*
5. *Questions resolved.*

Sect. 1. First, *What Patience is.*

THE word signifies sufferance, or forbearance. In patience are three things: First, a promptnesse, or readinesse to beare. Secondly, the act of patience in bearing. Thirdly, the duration, which is called long-suffering.

Sect. 2. Second'y, *Of the patience of God.*

THE patience of God, is his slownesse to anger, his sparing of sinners, and giving them space to repent. *Rom.* 2. 4.

There is patience and long suffering which flowes from his goodnesse: Men dayly doe provoke God, yet he forbeares.

1. Because he would bring men to Repentance. *Rom.* 2. 4. 2. *Pet.* 3. 9.

2. To leave wicked men inexcusable, having so long forborne them.

3. That men might be encouraged, and not despaire: thus God was patient towards *Paul*, for the example of others. 1. *Tim.* 1. 16.

Thirdly,

Thirdly, *Of patience in good men.* Sect. 3.

PAtience is a gift of God, whereby they beare evils presen̄t, and looke for good things absent.

1. It is a gift of God. *Iames* 1. 17.

2. Whereby they beare evils at Gods hand, being corrections, or chastisements: Or at mens hands, being wrongs and injuries.

3. A waiting for good things absent, as the sense of Gods favour, the accomplishment of Gods promises, the consummation of future happinesse; these with patience we doe waite for.

Patience may be farther considered.

1. In the contrary to it.
2. In the causes of it.
3. In the effects.

First, in the contrary of it.

The contrary to patience is fretting, murmuring, despairing, cursing.

1. Fretting, as *Haman*, because *Mordecai* bowed not to him. 2. Murmuring, as *Israel* for want of water. 3. Despairing, as *Cain* and *Iudas* for want of grace; to pray for pardon and patience, to waite for an answer. 4. Cursing, as *Goliah*, who could not refraine, till hee came within the stroke of *David*; but being impatient, cursed him before he came at him. 1. *Sam.* 17.

Secondly, consider patience in the Causes of it.

1. Patience arises from the knowledge of Gods Soveraignty, being perswaded of his disposing things below. *Psal.* 39. 2.

2. From the perswasion of Gods Wisedome, and love, that he will turne the event and conclusion to our good. *Rom.* 8. 28.

3. From hope of glory; Hope makes us patiently to waite. *Rom.* 8. 25.

Thirdly, consider patience in the effects of it.

1. It quiets the heart in the time of trouble, making those things easie, which murmuring, fretting, and impatience, doe make irksome and tedious. The same *David* that was so vexed at *Nabal*, was by patience calme at *Shemei*.

2. Patience makes us to persevere when we finde not the present good we expected; yet by patience we hold out, when others by impatience draw backe.

Sect. 4. Fourthly, *Applications to edifie.*

1. GOds Patience should lead us to repentance; God is patient towards all, some are bettered by it that have grace, they make a holy use of his gentlenesse and patience; others are licentious, because God deferres his punishmentts, and their hearts are set in them to doe evill, so they heape up wrath for themselves. Let us bee wise, and in the sunne-shine of his patience procure our owne peace, get assurance of his favour, that Gods patience may be prolonged, our wisedome commended, and our happinesse established.

2. Admire Gods patience, he came to *Adam* at the coole of the day, shewing his patience: He spared the old world 120 yeares, hee hath spared us a long time.

3. *Let us be followers of God as deare children: hee is a God of patience.* Rom. 15.

'Tis the Divell hath great wrath, and his instruments are given to rage. *Psal.* 2. 1. The Saints are commended for their patience: and though wee bee converted, and know God, yet we doe need patience. *Heb.* 10.

There is a passive obedience to suffer, 'tis patience must helpe us: If we bring miseries on our selves, then wee should exercise griefe; if God lay them on us, then use patience.

Are

Are we troubled in mind? we muſt be patient, and wait.
Are we ſcandalized in our names? we muſt be patient.
Have we loſt our goods? we muſt be patient.
Are our bodies ſicke? ſtill we muſt be patient.

Patience is phyſick for all maladies, a plaiſter for all ſores, a horſe to beare all burthens.

Iob kept his patience and thankfulneſſe when he loſt all outward things.

4. Here ſee the miſery of the impatient; they are as ſouldiers without armor, as travellers without ſhooes, ſtil they are wounded and pricked: every word makes them take exception, and every ſmall croſſe becomes heavy unto them. Their ignorance and pride workes them more woe than all their miſeries, and they vexe themſelves more than their enemies can doe. A glaſſe, or a knife broke, or their dogge kicked, or a ſcoffe caſt on them, torments them, and they are in their mindes in an uproare like the Beare-garden: they are like a ſore, ever aking, and muſt not be touched: they are unfit for the Croſſe, and farre from conſolation: they cannot enjoy themſelves, and are miſerable whereſoever they are: alwaies in danger to be baited with the Croſſe, and meete with vexations.

5. Here we may try our ſelves whether we have attained patience. Hath the head aked? or the chikle died? or the Cuſtomer broke? or the ſervant proved falſe? hath ſome cenſured, or falſly accuſed us? have friends proved perfidious? is trading decayed? how doe we behave our ſelves? doe we vexe, and fret, and looke to ſecondary cauſes, complaining of the wickedneſſe of men, and wiſh evill to them, and fret at God under the name of hard deſtiny, ill fortune? doe wee ſeeke revenge on men, by word, or writing, or law? if we doe, wee are not yet patient.

Patience will make us ſay, it is the Lord, let him doe what ſeemes good to him.

Patience opens not the mouth discontentedly, but graciously. *Psalme* 39.2. Patience blesses God in losse of all: Patience quiets us in God at the worst: 1 *Sam.* 30.6. Patience makes us, with Saint *Stephen*, pray for enemies.

Sect. 5. Fifthly, *Questions resolved.*

Quest. 1. HOw differs the Patience learned by Scripture, and the patience learned by Philosophy?

Answ. The Patience the Scripture brings, is a recompence of the study of the Scripture, and is seconded with consolation from the promises in the Scripture, and the hope of glory revealed in the Scripture. *Rom.* 15.4.

Philosophicall patience was sometimes Stoicall, to submit to that is inevitable; they wanted divine consolation and sound hope, wanting the ground thereof, the holy Scriptures.

Quest. 2. How large must our patience be extended in respect of wrongs and injuries?

Answ. Injuries are of three sorts.

1. Those small wrongs which doe displease us, 'tis our honour and credit to passe them over. *Prov.* 9.11.

If small bryers take hold of our garment, let us loosen them gently, and goe on our way.

2. A second sort that doe somewhat harme us in our persons, goods, and reputations; these we may take notice of, yet patiently beare them, and forgive them. *Iohn* 8.49.

A third sort of violent injuries of adversaries, both malicious and cruell; wee may patiently submit to God, yet use meanes by Law, or force of Armes to defend our selves.

Quest. 3. How farre should Master and Parents be patient before they correct?

Answ. 1. They should use prayer, example, and instruction amongst their servants and children.

2. Di-

2. Distinguish of faults of infirmity, the faults of improvidence, carelesnesse, and obstinacy.

3. Give warning first, and winne them by gentlenes.

4. Use correction with prayer and moderation in the last place.

How if they be base and vaine people that scandalize me; how shall I be patient? *Quest.* 4.

1. They have the lesse credit, and will hardly bee beleeved. *Answ.*

2. It may be, yet they have not learned to speak wel.

3. Be not impatient, but use their accusations and scandalls for preventions.

4. Praises may prove more dangerous than scandalls, they are better that speake evill of us, than they that flatter us, and better to us.

5. Christ was evill spoken of, though an innocent.

6. Our patience will more vexe our adversary, than our returning word for word.

How if my crosses come thicke one upon another, as *Iobs* did? *Quest.* 5.

1. Time and custome makes fooles patient: get patience timely, and speedily, by resolution, and meditation; beare all with patience, they come from God; be thankfull for them, because they are medicines; be the more patient and chearefull, because they are steppes to glory. *Answ.*

2. Labour to get a further interest in God, then all shall be supplyed; and we having lost all, may be patient and quiet, because we enjoy him that is better than all: The fruition of God is the maine good, the onely good; matchlesse, changelesse, alwaies, everywhere with us, above all casualties and uncertainties.

3. Be not insensible as a blocke, nor impatient, as without faith and hope; be patient as a Christian, that though he be molested, he enjoyes himselfe: *By patience we possesse our soules.* Luke 21.19.

4. Labour for a rectified judgement, looke not with a wrong

wrong eye on others prosperity. The Iewes were impatient to heare the children cry *Hosanna*, *Matth.* 21. 15. and impatiently murmured at a supposed fault, when *Christ* went in with *Zacheus*. Errour in opinion doth much wrong others, and disquiet our selves; we having blinded eyes, shall have impatient hearts: Ignorance makes us full of mistakes; we see not good in evill. Our crosses are as *Sampsons* Lyon, there is honey of instruction in them; bitter Alloes may prove medicinable.

5. Impatience cures us not, it is not the remedy of a misery, but a procurer of a judgement. The Iewes murmured, and were impatient, their carkasses fell in the Wildernesse. *Achitophel* and *Judas* in their impatience hanged themselves.

Ezekiel 36. 6. Set up a Sessions in the conscience, and let us judge our selves worthy of all the sorrows of this life, and the life to come: thus abasing our soules before God, will breed in us patience and submission in all our afflictions.

7. Meditate in the Law of God continually, search the Scriptures, then we shall learne this lesson, to be patient. *Rom.* 15. 4.

8. Learne Gods providence, he disposes of all things: to be grieved at Gods ordering things, is great impiety; all creatures submit, Man onely disquiets himselfe, and is impatient.

9. Abhorre sinne, the cause of crosses; remember that crosses should prevent sinnes, and make us to forbeare pleasures, and endure troubles the more patiently.

10. By patience the Will of God is done by us, *Heb.* 10. 36. and the promises inherited. *Heb.* 6. 12. Goe on therefore, suffering his will, and waiting with patience for the inheritance.

11. Let our troubles cause us to cry to our Physitian, who will heare us, though not according to our will, yet according to our good.

12. We suffer not alone; the same afflictions, yea, worse

worſe it may be, our brethren doe endure. The griefe of the Saints being indifferent, it is the eaſier borne; if it be great, the glory ſhall be greater: If it ſeeme hard, let us blame our tendernesſe; moſt commonly, if it bee long, it is the lighter; if it be violent, it is the ſhorter: None are exempted; I ſhall not eſcape that which never any did before me. God had but one Sonne without ſin, but not one without affliction.

13. Looke to Chriſts comming to Iudgement; then the troubled ſhall have reſt. 2. *Theſſ.* 1. 6, 7. Be patient therefore, for the comming of the Iudge draweth neare. *Iames* 5. 7, 8.

14. Affect no earthly thing over-much; for we impatiently part with that which wee inordinately affected. *Ionah* too much rejoyced in his Gourd, and *David* too much affected his ſonne, which made the one exceeding angry, and the other cry out, *O* Abſolon *my ſonne, my ſonne.*

How may I have my patience enlarged? *Queſt.* 6.

1. We muſt pray more for it, for increaſe of it; our Reaſons, our Arguments, our Rules, and Directions are but as Alder-guns without earneſt prayer. *Anſw.*

2. Be leſſe diſquieted at the ſmaller croſſes that dayly befall us: ſmall wheales ake, and ſmall duſt flies in our eyes; learne to ſay, My God will enable me to beare more than theſe.

3. Looke to the moſt noble examples, Chriſt endured. *Heb.* 12. The Prophets are examples. *Iames* 5.

4. Reſolve for the worſt, our preparations are as Armour; learne to take up the croſſe by ſtooping for it, as well as beare it, if it be laid on us.

5. Grow dayly leſſe and leſſe in our owne eyes, then ſhall we be more patient, and willing to ſuffer.

6. Be ſure that we affect not the praiſe of men, then diſgraces will be leſſe irkeſome.

Of the Will.

1. *What it is to will.*
2. *Of the will of God.*
3. *Of Mans will.*
4. *Lessons to edifie.*
5. *Questions resolved.*

Sect. 1. First, *what it is to will.*

TO will, is to chuse, or refuse, to desire, to wish, or consent. *Phil.* 2. 13. God workes the will; that is, the motions and purposes *. When we doe pray, we do will something (*optando*) by desiring; when wee will have a servant doe any thing, we will it (*jubendo*) by commanding. The will is free, and freely wills without compulsion: we will by nature, we will well by grace; we are free to evill, but bound in respect of grace: Will properly belongs to the reasonable creature: *ubi non est ratio, ibi non est voluntas*: *Where there is not reason, there is not will.* So much what it is to will.

* Wilson.

Sect. 2. Secondly, *of the Will of God.*

THe Will of God is Essentiall, whatsoever is in God is good: *Also the will of God is his decree,* Ephes. 1. 11. *after the counsaile of his will,* Rom. 9. 15. We apprehend his will two fold; secret, and revealed. *Deut.* 29. 29. The secret will of God wee admire as a great depth, *Psal.* 36. 7. which cannot be found out *.

* Rom. 11. 33.

This

This will of God is free, absolutely free; hee wils without interruption, and with delight. Also his will is the rule of Justice, therefore things are just, because he wills them: his will is simple, with one act he wills all: his will is immutable, he alters not by accidents: his will is holy, he is not carried by corrupt reason.

Our thoughts pitch on three things concerning Gods will: The first, what he will doe with us: The second, what he will doe for us: The third, what he will have us to doe: But we should mainely looke to the last, what he will have us to doe; then he will doe this with us, he will make us vessels of mercy; he will doe this for us, he will bleisse us here and hereafter. Note.

What hee will have us to doe, is revealed in the Law and the Gospell: In both he wils three things.

1. He wills us all to repent.
2. He wills us to beleeve in Jesus Christ.
3. He wills us to lead a holy life.

The will of God is, that we should repent: *Acts* 17.30. The word is a returning, a waxing wise, a recovering a mans selfe: Repentance is a change of the minde, a turning from sinne to God: Repentance makes a man come to himselfe; it makes a man as it were another man, a new man. Prov. 1.23. Ezek. 18.

The will of God is, that we should beleeve in Jesus Christ: he is lifted up to save beleevers. *John* 3.16. *Joh.* 6.40. By faith we receive him, *John* 1.12. as our Priest, to satisfie divine justice; as our Prophet, to be taught by his word; as our King, to be subject to his government: faith beleeves him the onely Saviour, the all-sufficient Saviour, a Saviour to me.

The will of God is, that we should live a holy life, eschewing evill and doing good, separating our selves from wickednesse, and wicked company, dedicating our selves to God and godlinesse, to walke circumspectly, to learne piety, devotion, heavenly mindednes. 1 *Thes.* 4.

This is the will of God, our holineſſe. 1.*Pet.* 1. 16. 2.*Cor.*7.1.

Sect. 3. Thirdly, *of Mans Will.*

MAn is ſo wholly corrupted by the fall, that hee underſtands not the things of God, 1. *Cor.*2.14. and his deſires are oppoſite to Gods will: 1.*Pet.*4. 2. being ſpiritually dead, how can he will ſpirituall things? *Epheſ.*2.1. God offers grace, men refuſe. *Prov.*1 25. ſo that we have by nature no ſtrength. *Rom.*5.6. We have no ſufficiency to thinke, which is leſſe than to will. 2.*Cor.*3.5.

Sect. 4. Fourthly, *Leſſons to edifie.*

FIrſt, we ſhould labour to know Gods Will.
Secondly, we ſhould endeavour to doe Gods will.
We attaine the knowledge of Gods will,

1. By getting into the eſtate of grace, and being beleevers: for knowledge is a peculiar gift to ſuch. *Matth.*13.11. The Divell blindes unbeleevers. 2 *Cor.* 4.4. The booke is cloſed to them. *Iſaiah* 28. 11. or if it be opened, they have not judgement. 1.*Cor.*2.14.

2. For the deſire of it, we muſt ſeparate our ſelves, *Prov.*18.1. ſeparate from needleſſe ſtudies, idle bookes, which are not meate for children, but ſcraps for whelps; ſeparate from vaine company, exceſſive worldly buſines, carnall pleaſures, needleſſe journies, let ſpare houres and vacant time be ſpent this way to get it.

3. We underſtand by bookes: *Dan.* 9. 2. Therefore we ſhould ſearch the Scriptures, *Iohn* 5.39. there is the fountaine of ſaving knowledge, there we ſhould labour hard. *Prov.*2.2,3,4.

4. Wee muſt frequent the faithfull miniſtry of the word, there we ſhall be fed with knowledge and underſtanding. *Ier.*3.15.

5. Bee

5. Be sure prayer be not omitted. *Psal.* 119.18. wee must cry for knowledge, and call for understanding. *Prov.* 2.2,3. pray earnestly for the Spirit promised. *Luk.* 11.13. that Spirit is the Spirit of revelation. *Eph.* 1.17.

6. We must labour to be such vessels as knowledge is put into, and get these qualifications.

1. To feare God; *for his secrets are revealed to them that feare him.* *Psal.* 25 14.

2. To obey him, then we shal know. *Joh.* 7 17.

3. To give up our selves wholly to his service, and to be at his disposing; then wee shall know what is his good and acceptable will. *Rom* 12.2.

7. We should propound our doubts to them able to resolve us: the Disciples gained knowledge by questioning with our Saviour apart: also Expositors, Commentaries, Dictionaries are helpes. and as buckets whereby we draw waters out of the Well of knowledge.

We should doe the will of God:

1. Because then we shall differ from Hypocrites, which speake that is good, but doe it not. *Matth.* 23.3.

2. We shall be like the Angels, which execute the will of God. *Psal.* 103.20.

3. We shall be the children of wisedome, and differ from fooles: hee that hears, and doth, is as a wise builder that built on a rocke. *Matt.* 7.24.

4. We shall be honourable, being in affinity to Christ: those that doe his will, he accounts as his kindred. *Matth.* 12.50.

5. We shall be under the promises.

First, temporall, *Isaiah.* 1.19. *If yee consent and obey, yee shall eate the good things of the Land.*

Secondly, spirituall; *The Spirit is promised to them that aske, but is given to them that obey.* Acts 5.32.

The eternall promise is made to the obedient, *Mat.* 7.21. He shall enter into heaven that doth the will of God. *Romans* 2. 7. Heaven is for them that by patience

tience doe continue in well-doing.

The manner of doing Gods Will.

1. It must be done speedily: must and haste is for the great King. *Psal.* 119. *I made haste.*

2. It must be done sincerely, looking to Gods command, and presence, and reward. *Psal.* 51.8. *God loves truth in the inward parts.*

3. It must be done constantly; for the former part of our life yeelds to the latter: If we doe leave our righteousnesse, it was but seeming righteousnesse, and wee shall perish in wickednesse. *Ezek.* 18.24. Againe, it is an indignity to the Lord to leave his service; and lastly, we lose the promise which is made to perseverance. *Revel.* 2,10.

4. Gods Will must be done cheerefully; for we served sinne with great delight: God is the better Master, his worke and wages more honourable. Secondly, cheerefulnesse will evidence us to be Gods people, who are a willing people. *Psal.* 110.3. Thirdly, God accepts the will without the worke, as in *Abraham* offering *Isaac*, but never the worke without the will. Fourthly, cheerefulnesse is acceptable, like ripe fruite soone shaken, pleasant to the eye and taste. Fifthly, uncheerefulnesse is a diabolicall service, a beastly service; we make them obey with whips, goads, and spurres. Sixthly, there is a speciall command of cheerefulnesse, *Dent.* 16. 14 and a tearefull threat against uncheerefulnesse. *Dent.* 28.47,48.

Sect. 5. Fifthly, *Questions resolved.*

Quest. 1. HAth not Man free will by Nature?

Answ. He hath freedome to will by Nature: but to will well, it is of Grace.

Quest. 2. How is the Will of God free, seeing hee cannot will that is evill?

Liberty

Liberty to evill is not from the property, but from the defect of the will. *Answ.*

You said, *Ubi non est Ratio, ibi non est Voluntas: where Reason is not, there is not Will.* What say you to *Rom.* 8.20. speaking of the unreasonable creature, hee saith not of his owne will? *Quest.* 3.

There is will proper, which onely the creature hath that is reasonable: there is will improper, or metaphorically, which the unreasonable creature is said to have, being *Inclinatio Naturæ*, A naturall inclination, called a Will. *Answ.*

If there be a secret will of God, how doe you know it; if you doe know it, how is it secret? *Quest.* 4.

We know there is a secret will, *Deut.* 29. 29. but wee know not the secrets of that will; but when it is manifested, then we know it either by revelation, or events. *Answ.*

Are men to looke for immediate revelations in our times, besides, or without the Scripture? *Quest.* 5.

No; the Scripture is sufficient to make the man of God perfect. 2. *Tim.* 3. 16, 17. If Revelations may be followed as a rule, then they may be written: for others, then comes another Bible, and new Penman. *Answ.*

What motions be agreeable to the Will of God? *Quest.* 6.

1. Those which are agreeable to the written Word. *Isai.* 59. *the last verse.* 2. Those which are agreeable to our callings. 3. Those which are circumstantially good for time, and place, matter, manner, and end. *Answ.*

May we expect all the revealed Will of God in so many letters and syllables expressed? *Quest.* 7.

Fundamentall points are for the most part cleare; if not fully expresst by plaine Texts, yet some are to be proved by inferences, sound consequences, and sanctified reasons: The Catholique Church, Sacrament, Trinity, Christian Sunday, and the baptizing of Infants are not proved by letters and syllables, the Preachers Doctrine *Answ.*

and

and his whole Sermon may be very true, yet not in the expreſſe words of the Text.

Queſt. 8. May not Gods children expect to be taught by Angels, or ſuppoſe an Angell or Angels appeare in ſome ſhape, or light, and ſpeake by voyce; may it not be Gods Will manifeſted this way?

Anſw. We muſt ſubmit to Gods Ordinance, and not expect or receive another meanes. *Dives* in hell had a devilliſh diſpoſition, and hee would croſſe Gods Ordinance, to leave *Moſes* and the Prophets, and to have his brethren inſtructed by one that came from the dead. *Peter*, not an Angell, muſt inſtruct and teach *Cornelius*, Acts 10. *Philip*, not an Angell, muſt preach to the Eunuch. *Acts* 8. In former time God ſpake by his Prophets; in

Note. theſe laſt dayes by his Sonne. *Heb.* 1.1. All merit belongs to his Prieſtly Office, all Doctrine to his Prophetical Office, and all efficacy to his Kingly Office: As Prophet he taught perſonally in the dayes of his fleſh, being among us: when he aſcended on high, hee gave gifts to men, (not Angels) to the gathering of his Saints, and edifying of his body. *Epheſ.* 4. And men, (not Angels) are Embaſſadors to reconcile us to God. 2. *Cor.* 5.19, 20.

Of the grace of God.

1. *What is meant by grace.*
2. *How we may obtaine the ſence of his grace.*
3. *How we may know we are in Gods favour.*
4. *How the ſence of Gods favour is preſerved.*

First, *What is meant by grace.*

Sect. 1. THE Grace of God is either his free grace, 2. *Tim.* 1.9. which was before the world, called the good pleaſure

pleasure of his Will, *Ephes.*1.5. or the effects of his favour in our Iustification and Sanctification. *Rom.* 5.15. 2. *Pet.*3.18. To have the grace and favour of God, is to
52 be accepted. *Luke* 2. 22. *Iesus grew in favour with God*, id est, *was accepted*. Gen.4.4. *God had respect to* Abel. *Gen.* 6.8. Noah *found grace in the eyes of the Lord*, hee had Gods favour shewed him. There is Gods grace towards us, and Gods grace in us; the first in his owne breast, the other we have by donation; the first is his grace, love, and good-will, the other the gift of his Spirit, regenerating, changing, and sanctifying; the first is the Cause, the second the Effect: Of the former I intend, Gods grace and favour to us.

Secondly, *How to attaine the sence of Gods Favour and grace.* *Sect.* 2.

WE must know that his favour is free, *Hosea* 14. 4. *and none can give to him first*. Rom. 11. 35. yet we are to use meanes for our owne good, that wee may get some evidence to our owne soules that wee are in his favour.

1. We must have respect to knowledge.
2. We must labour for faith.
3. We must looke to our course of life and conversation.
 1. That we avoide evill.
 2. That we doe good.
 3. That we suffer and beare the crosse.

First, we must have respect to knowledge; for the ignorant are no favorites, but rebells; *Hosea* 4. 1. and though they be Gods creatures, yet they are excluded from Gods favour, *Isai.* 27. 11. and shall feele Gods vengeance. 2. *Thes.*1.8. Knowledge.

Ignorance is not the mother of devotion, but the mother of errour, *Matth.*22.29. the mother of blood-shed,

Acts 3. 17. the mother of blasphemy, persecution, and oppression, 1. *Tim.* 1. 13. the mother of filthy lusts, 1. *Thes.* 4. 5.

Faith. Secondly, those who are in favour with God, must be beleevers: *Without faith wee cannot please God.* Heb. 11. 6. Unbeleefe brings Gods displeasure, and they are so farre from favour, that they are cast into the lake of fire. *Revel.* 21. 8.

Thirdly, we must looke to our course of life and conversation, in both active and passive obedience.

Evill avoided. First, in avoiding evill; wee must shunne the love and affection to sinne. God favours not, but hates them that love iniquity. *Psal.* 11. 5. Wee must also take heed that we doe not flatter our selves in sinne. *Deut.* 29. 19. Take heed of forgetting God, *Deut.* 32. 19. Take heed of all unrighteousnesse: *Rom.* 1. 18. These sinnes bring wrath, and are contrary to Gods Nature; He is a holy God: contrary to his Law, a holy Law: contrary to his Honour. *Rom.* 2. 23.

1. *Pet.* 1. 16. *Rom.* 7. 12.

Secondly, something must be done if we will find and feele the favour of God.

1. We must humble our selves; this way *Manasses* found favour. 2. *Chron.* 33. 12, 13.
2. We must pray earnestly. *Dan.* 9. 22.
3. Be often and serious in thanksgiving. *Psal.* 69. 30.
4. Get our hearts broken. *Psal.* 51. 17.
5. We must reforme and amend our lives. *Isai.* 1. 17.
6. Doe good, and distribute. *Heb.* 13. 16.
7. Use a Mediator for favour. *Acts* 12. 20.

Thirdly, something must be suffered: Sufferings are two-fold, the sufferings for the Church, and the sufferings of the Church: The sufferings for the Church are for expiation, or confirmation; of expiation, so *Christ* onely suffered, to satisfie Iustice, to pacifie wrath, to purge and clense us from sin. *Heb.* 9. 26. Sufferings for Confirmation, were the sufferings of the Martyrs; o-

thers

thers were strengthened by their death.

Sufferings of the Church are chastisements or tryalls, these are internall or external: internall, as Sathans buffetings, or trouble of conscience, because of transgressions, or else because of desertion: externall, are in body, or name, or goods.

To have sence of grace and favour in Martyrdome.

1. We must get assurance our persons are accepted.
2. We must looke to our calling to suffer.
3. Have a care we trust not in our selves.
4. Be sure the cause be good and warrantable.
5. Labour for fit qualifications, as patience, and boldnesse, and prayer for adversaries, hope of glory, cheerefulnesse, and perseverance.

In chastisements and tryals.

1. We must not slight them, nor be Stoicall.
2. We must strive against fainting. *Heb.* 12.5.
3. We must not make desperate conclusions. 1. *Sam.* 27. 1. *Psal.* 31.22.
4. We must not use unlawfull meanes; as to goe to Witches, &c.
5. Trust not in the meanes too much with *Asa*.
6. Fret not, nor murmure, but be silent. *Psal.* 39.9.
7. Limit not God meanes or time to deliver. *Psalme* 78.41.

These are Negatives: Adde these affirmatives.

1. Returne to him that smites. *Isaiah* 9.13.
2. Powre out a prayer to God. *Isaiah* 26.16.
3. Be more zealous. *Revel.* 3.19.
4. Learne to pitty others. *Heb.* 4.15.

In Sathans buffettings to keepe the sence of Gods favour,

1. Pray earnestly.
2. Labour to see your unsufficiency.
3. Being pricked and restlesse, looke on Gods sufficiency. 2. *Cor.* 12.7,8,9,10.

In deſertions,

1. Reſolve to walke by faith. 2. *Cor.* 5. 7.
2. Prize favour above all things. *Pſal.* 63. 3.
3. Waite patiently for the Lord. *Pſal.* 40. 1.
4. Expect conſolation. *Iſaiah* 54 8.
6. Reſolve to cleave to God. *Iob.* 13. 15.

Sect. 3. Thirdly, *how we may know we are in the favour of God.*

1 BY our Vocation: thoſe he favoured before time, he calleth in time: *Rom.* 8. 30. He calls them to holineſſe here, 1. *Theſ.* 4. 7. and glory hereafter. 2. *Theſ.* 2. 14.

2. He manifeſts himſelfe and his will to thoſe he favours. *Matth.* 16. 17. He gives them the Spirit of revelation, *Epheſ.* 1. 17. whereby they perceive thoſe myſteries which are hid from the world. *Matth.* 13. 11. *Iohn* 15. 15.

3. The mollifying of the heart, is a token of his favour. *Rom.* 9. 18.

Sect. 4. Fourthly, *how is the ſence of Gods favour preſerved?*

1. BY our eſteeme and prizing his favour.

2. By our carriage, in regard of relation to him.

Queſt. 1. How may I know I eſteeme Gods favour, and prize it at an high rate?

Anſw. 1. By the ſtreame of your thoughes, for our thoughts runne on that we doe eſteeme. *Pſalme* 119. 127, 128.

2. If we oppoſe Gods favour againſt mans malice, the one ſwallowes the other.

3. Our eſteeme appeares by our deſires, *Canticles* 1. 1. We deſire tokens of his love and favour.

4. We lament the loſſe of his favour. *Pſal.* 77. 10.

5. We receive his favours humbly, as of favour.

6. We deſire nothing which ſtands not with his favor.

7. We keepe and uſe his bleſſings as favours.

8. We

8. We will not breake with him for others favour.

How may I obtaine this esteeme? *Quest. 2.*

1. Consider the excellency of it: Gods favour is the happinesse of Angels: How happy was *Adam* in Paradise when he enjoyed it? how happy were the Martyrs that felt it? how comfortable are our lives when wee do taste it? *Answ.*

2. Consider the necessity; we cannot be strong to performe duties, nor patient to beare crosses without it: the Divels are nimble and active, potent and vigilant; but what good doth all this to them, they wanting Gods favour? it is this which addes wings unto our duties, and is as oyle to our soules. *Nehem.* 8. 10.

3. Consider the benefit of Gods favour; it makes us presently happy, and like to the angels in heaven. it makes us accepted; the sence of Gods favour quickens our spirits, enlarges our hope; hope makes us industrious, we hope for perseverance, and goe on comfortably. The perswasion of Gods favour, is as the great wheele that moves all the rest; it is so beneficiall, that it is better than life, excelling life; being a peculiar, and durable, over-topping all miseries, and bringing to all felicity, to our full satisfaction at last in heaven, where the beames of his favour will make us glorious.

Lastly, his favour is preserved by our carriage, in regard of our relations to him: we have relations to him divers wayes.

1. As he is a King. *Matth.* 5. 35.
2. As he is a Master. *Col.* 4 1.
3. As he is a husband. *Hosea* 2. 19.
4. As he is a head. *Ephes.* 5. 23.
5. As he is a husbandman. *John.* 15. 1.

First, as he is a King, and we his subjects.

1. We are to rejoyce in our King. *Psal.* 149. 2.

2. To keepe his lawes, labouring to know them, and justify them to be good, by loving them, and obeying them.

3. We must fight his battailes.
4. We must keepe the Kings peace:
By yeelding to others in some cases. *Matth.* 17.27.
By gentle answers. *Iudges* 8.3.
By endeavouring to be like minded. *Rom.* 15.5.

Secondly, as he is a Master, we owe to him

1. Reverence, both inward and outward.
2. Faithfulnesse, both serving our time, using his talents for his owne advantage, and doing all his workes after his owne minde.

Thirdly, as he is a husband united to us:

1. We should diligently observe his nature.
2. Humbly acknowledge his free grace that tooke us, who had neither beauty nor dowry.
3. Expresse duty to his commands from our love.
4. Affect him with content and satisfaction.
5. Labour to imitate him as we are capable.
6. Endeavour to be cheerefull with him and before him.

Fourthly, as he is a head, and we members:

1. To acknowledge both life and wisedome is from him.
2. Follow his directions, let the head be guide.
3. Confirme to his death and resurrection.
4. Harme not, but love the poorest member.

Fifthly, as he is a husbandman:

1. Take heede of barrennesse.
2. Labour to abound in fruit. *John* 15.8.
3. Let your fruit be seasonable. *Psal.* 1.3.
4. Let your fruit be lasting. *Psal.* 92.14.

Of

Of Glory.

1. *What Glory is.*
2. *Of the glory of the creatures.*
3. *Of the glory of the Creator.*
4. *Questions resolved.*

First, *What Glory is.* Sect. 1.

GLory is excellency, dignity, honour, splendor; as the Crowne on the head, as the light to the world: we may see it by contraries and comparisons.

1. By contraries: so darkenesse is opposed to glory, for light is glorious: Weakenesse is contrary to glory, it is strength is glorious and honourable: Also shame and death are contrary to glory; but nothing more than sinne, for that deprives of glory, of endowments and excellencies, which we had originally. *Rom.* 3. 23. or thus we are by sinne deprived of the glory of Communion with God, of acceptance, and by desert deprived of the glory of heaven: sinne brings on us that which is contrary to glory; as weakenesse, sickenesse, shame, death, and darkenesse.

2. We perceive glory by degrees: there is the glory of the Morning, the glory of the Moone, the glory of the Sunne: The Starres differ in glory, men differ in dignity and glory. So much what glory is.

Secondly, *Of the glory of Creatures.* Sect. 2.

WE may consider the creatures, either celestiall or terrestriall: the celestiall are the Angels, or the heavens; the heavens either invisible or visible, and elementary,

mentary, as is above our heads with their ornaments.

1. Of the glory of Angels; the Lord is the God of glory, *Acts* 7.1. and these doe stand as his hoste round about him, and the raies of his glory shines on them, and makes them exceeding glorious: These Angels have sixe wings, with two wings they cover their faces, not able to behold Gods glory; with two they cover their feete, so that we that are mortalls cannot behold their glory; with the other two wings they flie with a glorious swiftnesse. They are said two have foure heads, and the one is as a man, for they are most honorable for wisedome; the other as a Bull, for they are glorious for strength; the third is as an Eagle, for they have a glorious expedition and celerity in their messages: the fourth head is as a Lyon, for they have a glorious courage.

2. Of the glory of the invisible heavens: It outstrips our conceits, capacities, and inventions. Tis the Court of the glorious God: compared to a City whose gates are pearles: whose walls precious stones: the streets gold: the inhabitants are Kings, there is the glory of Gods presence: all is light and day, and no darknesse nor night; 'tis the kingdome of glory, there are Crownes of glory laid up for vessels of mercy prepared for glory.

3. Of the glory of the visible heavens: the heavens have the preheminence, and are the most excellent; the waters excell the earth, the aire excells the water, and the heavens for largenesse, clearenesse, purenesse, excell all under them: and have this honor to declare the glory of God, *Psal.*19.1.

4. The ornaments of heaven are glorious: the sunne is glorious in magnitude, brightnesse, swiftnesse, efficacy, and operation: enlightning and heating the aire: exhaling the waters: quickning the earth, and making fruitfull the earth, with trees, herbes, and plants, &c.

The

The Moone hath her glory, though it be borrowed, and her excellency appeares in the darke, when we most need her light: in the Canticles her faireneſſe is commended, and ſhee is one of the glorious workes of God. 1. Cor. 15.

The Starres have glory differing one from another: and adorne the heavens with their beſpangled brightneſſe, like a curious embroydered Canopy: glorious to our eyes.

The Earth hath the glory of ſtability, riches, and variety: among all that are taken out of it, man is a glorious peece of workmanſhip, whoſe foundation was in the duſt: young mens glory is their ſtrength, and the glory of the aged is the gray-head, Princes have their glory, and great men according to their dignity; but among men none have the glory and honor like to the regenerate man: he is honorable by faith, *John* 1. 12. and is glorious within, they are changed from glory to glory, 2. *Cor.* 3. they have a glorious head, *Iames* 2. 1. a glorious guard, *Heb.* 1. laſt verſ. glorious food, Gods ordinances: glorious apparell, Chriſts righteouſneſſe; they are called the glory, *Iſai.* 4. 5. the ſpirit of glory reſts on them, 1. *Pet.* 4. they are heires of glory.

The Sea hath his glory, for largeneſſe, and terribleneſſe, and ſtrength, carrying the mighty ſhips: there ſports the great Leviathan, and there are fiſhes innumerable; The ſea hath his proud waves of great height and quantity, yet is honorable for this, that it keeps within his bounds at the Creators command.

Thirdly, *Of the glory of the Creator.* *Sect.* 3.

HIs glory is eſſential, he is clothed with Majeſty and glory, *Pſ.* 104. 1. ſo glorious is the Lord that the very angels cover their faces before him: The Father is called the God of glory, *Acts* 7. 1. if the whole Trinity be there

there meant, the Father is not excluded; Christ is called our glorious Lord Iesus Christ, *Iames* 2.1. The holy Ghost is called the spirit of glory, 1. *Pet.*4.14. all the glory in the creatures is but as a drop compared with the Ocean: he had glory before there was a world, *Ioh.*17.5. and all creatures can adde nothing to his glory, for it is not capable of addition; he doth manifest his glory to the creatures, and we give him glory by taking notice of his excellency, and rendering praises and acknowledging that is in him already.

Sect. 4. **Fourthly, *Questions resolved.***

Quest. 1. WHerein doe men most usually glory?

Answ. In wisedome, strength, riches, *Ier.*9.23.

Quest. Why doe men glory in their wisedome?

Answ. 1. Their wisedome and knowledge puffes them up, 1. *Cor.*8.1. *cognitio inflat*: knowledge makes them swolne and filled with winde, they looke on their bulke and bigneſſe, and doe forget they want the substance of faith and love.

2. They thinke by their wisedome to doe great matters, to suppresse those they would not have rise, *Exodus* 1.10.

3. When they effect their enterprises, and get into favour, or prevaile against those they hate, that they applaud their wits like those that sacrifice to their nets, *Habbak.* 1.16.

Quest. 3. Why doe men glory in their strength?

Answ. 1. Because they compare themselves with those are weake and feeble.

2. They overmaster others and command them, and glory in that strength and power which subdued them.

3. They thinke to prevent and withstand those which dare oppose them.

Quest. 4. Why doe men glory in their riches.

1. Be-

1. Because of the supposed good they thinke riches can procure them: as friends, places of preferments, costly buildings, dainty fare, many attendants and servitors, and to become as the great men of the earth. *Answ.*

2. Because of the supposed evill they thinke riches will free them from, *Prov.* 11.11. therefore tis said riches in their imagination is as a strong City and a high wall to shelter them.

3. They have thoughts of the perpetuity of their riches to their posterity, *Psalm.* 49. contriving to assure them to their childrens children.

4. Because they see others sue to them, stand with cap and knee before them, runne and goe at their becke, afraid to displease them; these causes make them glory in riches.

What is it to glory in God? *Quest.* 5.

Tis to have an inward joy manifested by outward expressions, *Psal.* 33.21. so the word signifies, and *Psalm.* 34.2. my soule shall glory in the Lord, 1. *Cor.* 1.31. That he that glorieth, may glory in the Lord; we must not arrogate to our selves, but all to God: he is wisedome to our understanding, righteousnesse to justifie us, sanctification to renew us, and redemption to our bodies and soules. *Answ. Latetur.*

1. God is our wisedome to teach us knowledge, and give us light, 2. *Cor.* 4.6.

2. God is our strength, *Psal.* 59.17.

3. God is our riches, and our portion, *Psalm.* 119.57. therefore we should glory in him.

What is vaine glory? *Quest.* 6.

It is when a man seekes his owne glory, as the end hee aimes at. *John* 7.18 *He that speaketh of himselfe, seeketh his owne glory. Prov.* 25.27. To seeke diligently * our owne glory is no glory: glory and honour may bee enjoyed, but we must not seeke it earnestly from men, then it is vaine; if wee seeke it, then it must be in the se- *Answ.* *Pervestigari.*

cond place moderately, orderly, else it is vaine, a fruit of the flesh, and it is sought from vaine mensit is most uncertaine, and gives no sound satisfaction being vaine.

Queſt. 7. What is the right way to seeke glory?

Anſw. 1. To abase our selves, then we shall be exalted and honoured. 1. *Pet.* 5. 6.

2. To grow stronger in faith. *John* 1. 12.

3. To practise good workes. *Matth.* 5. 16. *Acts* 10. 4.

Queſt. 8. What kinde of workes doe glorifie God?

Anſw. 1. To repent and turne from sinne. *Revel.* 16. 9.

2. To give to the poore. *Prov.* 3. 9.

3. To sanctifie the Sabbath. *Isaiah* 58. 13.

4. To praise the Lord. *Psalme* 150. last verse.

Queſt. 9. How may we know wee doe seeke the glory of God?

Anſw. 1. Though our selves be commended, wee are displeased if we see not honour redound to the Lord.

2. We are content to lose, that God may gaine honor.

3. Though our outward contentments faile, yet wee will seeke Gods glory, and serve him.

Of the Lord of Hoasts.

1. *What is meant by Hoasts.*
2. *Why God is called, The Lord of Hoasts.*
3. *Which are his Hoasts.*
4. *Questions resolved.*
5. *Applications to edifie.*

Sect. 1. First, *What is meant by Hoasts.*

THe word is a Military word: many Souldiers make an Hoast: *Sabaoth* is an army, and the army being

being well ordered, is not onely *exercitus* an Hoast; but also *ornatus*, it is an ornament; when the Souldiers keep their ranke, there is a comlinesse: so then an Hoast is an ordered multitude fit for imployment.

Secondly, *Why God is called, The Lord of Hoasts.* *Sect.* 2.

HE is so called because he is the soveraign Lord over all: the Creatures are in beautifull order at his command. *Gen.* 2.1. He finished heaven and earth with all their Hoasts, and they continue to this day, and are his servants. *Psal.* 119.91.

Thirdly, *which are his Hoasts.* *Sect.* 3.

1. IN generall all creatures; God is the great generall, and all creatures are his hoasts to execute his will. *Gen.* 2.1.

2. In particular, Angels are his hoast: *Gen.* 32. 2. The Angels met *Iacob*, and he said, *This is Gods Hoast.* Psal. 103.21. *Blesse the Lord all yee his Hoasts.* 1. Kings 22.19. *The Hoasts of heaven stand round about the Lord*: These are *exercitum Caelestium*, *heavenly Souldiers.*

3. The Sun, Moone, and Starres are his Hoast. *Deut.* 4.19. Herein *Manasses* transgressed. 2. *King.* 21.3. This is Gods Hoast to serve us, we are not to serve them.

4. Men are his Hoast: *Exod.* 12.41. The same day departed the armies of the Lord from the Land of *Egypt*, the same day, in the body of the day, openly: for God had said to *Moses* and *Aaron*; *Bring out the sons of Israel according to their armies*, Numb. 33.3. *Exod.* 6.26. 1. *Sam.* 17.45. *Goliah* railed against the hoast of the living God.

5. The unreasonable creatures are his hoast, as Frogs, Lice. *Exod.* 8. So Caterpillars, and Cankar-wormes, Grashoppers, &c. are his hoast.

Sect. 4. Fourthly, *Questions resolved.*

Quest. 1. WHich is the chiefe hoast of God?

Answ. The Angels, these are his royall hoast; one of them in a night slew 185000 men. 1. *Kings* 19. 35. Wisedome and strength are for the warre: and these souldiers are admirable for wisedome, 2. *Sam.* 14. 20. and excellent for strength. *Psal.* 103. 20. God hath of these two myriades: twice ten thousand. *Psal.* 68. 17. Twice tenne thousand thousands. *Dan.* 7. 10. For number they are numberlesse. *Heb.* 12. 22.

Quest. 2. God is said to be the God of peace: *Heb.* 13. 20. *Rom.* 16. 20. how is he then the Lord of hoasts?

Answ. He is the God of peace to his Church, yet the Lord of hoasts for his Church. A Prince may be at peace with his owne subjects, yet at warre with his and their enemies: Hee is the Lord of Hoasts, yet with us, *Psalme* 46. 7.

Quest. 3. Is warre lawfull, or no?

Answ. Yea, it is lawfull; for God directs them concerning warre: *Deut.* 20. and approved a Stratagem of warre, *Iosuah* 8. 4, 5, 6. compared with *verse* 18. *Abraham* rescued *Lot* by warre; and the Judges of *Israel* saved the people often by war; God is stiled a man of war. *Exod.* 15. 3. *John Baptist* taught souldiers to cast away their violence, not their weapons: there are the Lords battells, 1. *Sam.* 18. 17. therefore warre is lawfull.

Quest. 4. How came warres first into the world?

Answ. By the fall of *Adam* corruption came into our hearts, and from mens lusts came warres. *Jam.* 4. 1. *Caine* was the first builder of Cities: *Gen.* 4. 17. and no doubt the wicked would not onely defend themselves, but offend the godly; and the godly must labour to defend themselves from *Nimrod* and his fellow hunters: and after the flood the sword was put into the hand of the Magistrate

ſtrate to ſhed the blood of the murtherer: and as he muſt looke to the Fold within, ſo he muſt looke to the Wolfe without, and as a nurſing father, preſerve his people from forraigne invaſion. We gheſſe thus warres begunne.

What is required of us as we are Chriſtian Souldiers? *Queſt. 5.*

1. That we put on the whole armour of God. *Anſw.*

2. That we prepare to be aſſaulted.

3. That we turne not our backes on Sathan, for there is no armour for the backe.

4. We ſhould be couragious; it is for the Lord, and for our ſalvation that we fight for.

How muſt I fight with my enemies? *Queſt. 6.*

With the fleſh and the world I muſt fight flying. *Anſw.* 2. *Tim.* 2. 22. Flie the luſts of youth, 2. *Pet.* 1. 4. flye the corruptions of the world: but with Sathan I muſt fight with reſiſtance: *James* 4. 7. 1. *Pet.* 5. 8. with both enemies I muſt fight praying. *Epheſ.* 6. 18.

What may I learne from this, that a Chriſtian is a ſoldier? *Queſt. 7.*

1. That our whole life is a warrefare. *Anſw.*

2. Idle and delicate perſons are no good Chriſtians.

3. We ſhould not be entangled in our affections with earthly contentments.

4. He that flyes at ſcoffes and reproaches will never fight to blood.

5. Ignorant perſons are untrained, and unfit for ſervice.

6. We muſt walke in our places and keepe ranke and order.

7. We muſt labour for unity, for united forces are ſtrong.

8. We muſt follow our leader and great Captaine, Jeſus Chriſt.

Fifthly,

Sect. 5.

Fifthly, *Applications to edifie.*

1. THis shewes the Soveraignty and Majesty of the Lord of Hoasts, who excels as head over all; all Creatures in heaven and earth are subject unto him.

This Lord of Hoasts differs from all other generalls.

1. They command a few, he commands all.

2. They command onely men and beasts, as horses and elephants: he commands windes and seas, thunder, and tempest; yea the divels.

3. They command a little time; he for ever.

4. They cannot preserve an hoast made to their hand: he makes his hoast s and keepes them.

5. They command for him; he is independant.

6. They often command unjustly; he alwaies justly.

2. Miserable is the condition of all naturall men which are not reconciled to the Lord of Hoasts: hee the soveraigne Lord is against them, they may feare he will send one of his hoast to punish them: they may feare the fire will destroy them, the water drowne them, a beast goare them, their meate choake them, the tile-stone kill them, the iron weapon slay them, and all creatures warre against them.

3. We should admire his wisedome that orders the multitudes of his armies, and causes them to keepe their appoynted places, and imployes them for their severall uses.

4. There shall be deliverance on mount Zyon, for the Lord of hoasts is with them, they shall not alwaies lie under the oppressor.

5. We are to bow and bend our hearts and soules to this high and absolute Lord: his infinite greatnesse and soveraignty requires a sutable subjection and submission.

6. We should seeke to him who is the Lord of hoasts, to goe with the armies into the field, that hee will be with

with them, and make them wise in counsaile, and valorous for his cause, that he would crowne them with victory, and spread his owne praises, by using instruments to suppresse the pride of the enemies, and by spreading his Gospell.

7. Let us in all the victories we heare of, that are for the Churches welfare, give God all the honour and glory that we are able, by looking beyond the instruments to the Lord of hoasts, that imployes them. The horse may be prepared for the battaile, but salvation is of the Lord; therefore to him let us bow, and worship, and acknowledge his right hand, and say, the Lord hath triumphed valiantly, to him let us sing, it is the Lord of Hoasts to whom wee should give the glory and the praise, as we have a patterne. *Exod.* 15. *Judges* 5.

8. Here is comfort against Principalities and powers, the mighty enemies of our soules, the Lord of Hoasts is with us, mighty to save, through him we shall doe valiantly.

How God is made an Idoll.

1. *What an Idoll is.*
2. *How men make God an Idoll.*
3. *Their punishment that make God an Idol.*
4. *Questions resolved.*

First, *what an Idoll is.* *Sect.* 1.

AN Idoll is an unlawfull representation of a false God; an Idoll is a resemblance, figure, or shape: the making of an Idoll of a false, or Image of the true

God: either molten, carved or painted, is unlawfull, for no man ever saw his shape, if it be to make us to mind God, tis condemned, *Exod.* 32.8. and God was displeased, 1. *Cor.*10.5.

*Deut.*4.15. *Isai.* 40.

Sect. 2. Secondly, *How men doe make God an Idoll.*

IT is impossible to turne the essence of God to an Idoll, but men are said to make God an Idoll in imagination, and in conversation; in imagination, that conceive of God to be like an Idoll, that thinke God will doe neither good nor evill: that God sees not, *Zeph.* 1.12. *Ezek.*9.9. *Psal.*94.7. they could conceive no otherwise of an Idoll.

Men make God an Idoll in his worship.

1. When they prepare not their hearts, nor fit their affections for his presence; they could doe no otherwaies, were they to come before an Idoll that could take no notice of their hearts.

2. When all their religion is in the Temple, there they leave their God: if they served an Idoll in the Temple he could not see their behaviour in their houses, nor have they communion with him at home, these men carry themselves as if God were an Idoll, only setled within the walls of the Temple. This is indeed the principall, but not the sole place of Gods worship.

3. When men invent wayes to worship God and follow their owne devices and imaginations, they make God like an Idoll which cannot direct his worshippers, but they will teach him how he must be served; they could doe no more to an Idoll.

In conversation men make God an Idoll.

1. When they say it is in vaine to serve God, and to walke humbly before him: that thinke God will not reward his servants, they could thinke or say no more of an Idoll, which receives all and gives nothing.

2. When

2. When men commit horrible ſins in ſecret, were God an Idoll they could doe no more, as if he would never call them to a reckoning.

3. That oppoſes the godly and perſecutes them: were God an Idoll then they might trouble his ſervants without feare or danger.

4. When men ſcrape together aboundance of wealth by wicked meanes, then on their ſicke bed they thinke by ſome dead workes to ſatisfie for all; as if God were an Idoll that for a few ſcraps of that is evilly gotten, would be dumbe for ever.

5. When men forſweare themſelves and call God to witneſſe to a lye: were he an Idoll that could not ſee their abomination, nor be revenged, they could doe no more againſt him.

Thirdly, *Their puniſhments that doe thus make God an Idoll.* Sect. 3.

1. GOD hath a baſe eſteeme of them, 1. *Sam.* 2. 30. thoſe which deſpiſe him ſhall be deſpiſed, they ſhall find him no Idoll but a living God, when they fall into his hands, *Heb.* 10. and a ſeeing God when he ſets their ſins in order before them, *Pſal.* 50.

2. They thinke he ſees not; he puniſhes them with blindneſſe, *Iſai.* 6. ſo they have eyes and ſee not, they come to his worſhip with no more preparation, then to come before an Idoll, and goe away with no more bleſſing then if they had bin before an Idoll.

3. They will bring in humane inventions into his worſhip, and preſcribe rules out of their owne braine, he rejects all their ſervices, and makes them looſe all their coſt and paines, and tells them their worſhip is vaine, *Iſai.* 1. *Iſai.* 66. *Mat.* 15.

4. They ſinne freely as if he were an Idoll; God lets them alone, throwes the raines on their necks, ſo they being

being let alone, doe live most abominably, and fill up the
Note. measure of their sins, and heape up wrath. thus God abhors them, and gives them over to spirituall judgements; he accepts not their services, he reserves wrath for them, and reserves them for wrath; this is their punishment, it is most bitter.

Sect. 4. Fourthly, *Questions resolved.*

Quest. 1. HOw is it said an Idoll is nothing?
Answ. It is nothing in comparison of a God, it is something for matter and forme; it is nothing for divinity, it is nothing, that is spoken in contempt: it is an empty foolish vaine fiction, it is good for nothing.

Quest. 2. Where did idolatry first begin?
Answ. It is likely from the brood of *Cain* it did first arise; *Cain* he left the true God and his service, and it is probable he would worship somewhat.

Quest. 3. Why did the Jewes so often fall to idolatry.
Answ. 1. Mans nature is very prone to that sinne, therefore God gave the second commandement to restraine us.

2. They being mingled with the heathen, learned their waies, and were inticed by their example.

3. Sometimes their Princes were idolaters, then they turned for feare.

4. The idolaters had glorious deckings of their Images, this did moove the carnall to be wonne.

5. The zeale of idolaters to cut their flesh, and burne their children, was powerfull to allure them.

Quest. 4. What is the best prevention of idolatry?
Answ. 1. To be truly informed of the nature of God, that we may give to him divine worship; and not to them which by nature are no Gods. *Gal.* 4. 8. Ignorance is the mother of idolatry not devotion.

2. Consider Gods law, negative and affirmative; negative, hee forbids all divine adoration to be given to Crea-

Creatures, *Exod.* 20.4. whether in heaven, as the Sunne, Moone, and Starres, *Deut.* 4.17. or the Angels, *Revel.* 22. 9. or any Terreſtriall creature whatſoever: Affirmative, Gods Law bindes us to worſhip him, and him onely, *Matthew* 4. 10. to call upon him in the day of trouble, *Pſal.* 50.15. it is the Lord of hoaſts muſt be worſhipped, *Zach.* 14.17.

3. Conſider the judgements have befallen idolaters,

1. They are puniſhed in their ſoules with blindneſſe, and a reprobate ſence, *Iſaiah* 6. *Romans* 1. 24.

2. They are puniſhed firſt or laſt in their bodies, God lets in the enemy, *Iudges* 5.8. *Iudges* 10. 14.15.

3. In the life to come they are ſhut out of heaven, 1. *Cor.* 6.9.

4. To prevent idolatry, we ſhould ſhunne their ſociety, and converſe with them onely by conſtraint and neceſſity, not to chooſe them for lodgers in our houſes, but wee are to abhorre them as veſſels in whom is no pleaſure, and to manifeſt our deteſtation as wee have power in our hands, *Deut.* the 13. 6, 7,8,9,10,&c.

5. To endeavour to give God a ſpirituall and ſincere worſhip, by theſe meanes idolatry will be prevented.

Queſt. 5. How ſhall I give God a ſpirituall worſhip and ſervice?

Anſw. 1. Prepare to come before him, *Pſal.* 26.6.

2. From the helpe of Gods ſpirit to worſhip him.

3. From the inward affections, ſpiritually.

4. Lively, fervently, cheerefully.

Spirit and life is required in the ſervice of the living and true God.

The contrary is.

1. To come careleſſy without reverence.

2. To performe ſpirituall duties only from a naturall carnall heart.
3. To give only an externall worſhip.
4. To performe the duty with deadneſſe, coldneſſe, and lumpiſhneſſe.

How to conceive of God when we pray

1. *What it is to conceive.*
2. *How we muſt not conceive of God.*
3. *How we may rightly conceive of him.*
4. *Queſtions reſolved.*
5. *Applications to edifie.*

Sect. 1. Firſt, *What it is to conceive.*

THe word ſignifies, a gathering things together: to conceive is to apprehend; conceptions they have copulations: By the way we may obſerve, unleſſe Gods ſpirit doe joyne with our ſpirit, our conceptions will prove but abortives or monſters: The foundation of the right conceiving of God muſt be by a better ſpirit then our owne, and by better light then nature affoordes us. To conceive is to apprehend, to roule in our minds, and to conclude to underſtand, & in ſome meaſure to know.

Sect. 2. Secondly, *How we muſt not conceive of God.*

1. WE muſt not conceive him out of the Trinity of perſons, as the *Turkes* doe.
2. We muſt not conceive of him after any bodily ſhape, as the *Anthropomorphits* did.
3. Nor conceive of him ſhut up in the Circle of heaven: as ſome kinde of Atheiſts doe.
4. Nor a God all made of mercy as ſome ignorant perſons doe.

5. Nor

5. Nor all of Iuſtice as ſome deſpairing perſons doe.
6. Nor as a God regardes not what is done here below, as ſome doe that deny his providence, *Ezek.* 8.
7. Nor as a forgetfull God, *Pſal.* 10.8.
8. Nor muſt we conceive of a multitude of Gods as ſome heathen did.
9. Nor of a ſuperiority or inferiority in the Trinity, in reſpect of eſſence or time.
10. Nor muſt we conceive of God, as of a thing we can comprehend in the ſcantling of our thoughts or imaginations.

Thirdly, *How we may aright conceive of God.* *Sect.* 3.

1. WE muſt indeavour to conceiue of him, as an infinite eſſence in Trinity of perſons.
2. We muſt conceive of him in his attributes, as abſolute, incomprehenſible, eternall, immutable, inviſible, omnipreſent, &c.
3. We muſt conceive of him as a God that will become unto, through a mediatour; in himſelfe he is a conſuming fire, *Heb.* 12. laſt: through Chriſt we have acceptance, *Heb.* 13.15.
4. We muſt conceive of him as good, gracious, loving, mercifull, a God hearing prayers, *Pſal.* 65.2. delighting in prayers, *Prov.* 15.8.

Fourthly, *Queſtions reſolved.* *Sect.* 4.

HOw can we conceive of him who is inviſible. *Queſt.* 1.
We conceive of our owne ſoules, that they are and have being, yet we ſee them not. we conceive not of God in his perfection, yet a little portion we know of him, and ſee him as *Moſes*, *Heb.* 11. *Anſw.*
How can we conceive of him who is incomprehenſible. *Queſt.* 2.
We conceive him to be, as hee hath reveiled himſelfe; *Anſw.*

ſelfe : we conceive of him with admiration, adoration, ſubjection, divine reverence, &c.

Queſt. 3. *May we not conceive of him in ſome ſhape?*

God hath appeared to the eyes of men in ſome* ſhapes, and repreſentations. *Ezek.* 1. *Dan.* 7?

He appeared to the capacity of his ſervants, yet forbids adoration to any ſhape. *Deut.* 4.

Queſt. 4. Chriſt ſaith, the Father is greater than hee : and Saint *Paul* ſaith, God is Chriſts head : is there not ſuperiority in the Trinity?

Anſw. It is ſpoken in regard of Chriſts humanity, elſe hee and the father are one.

Queſt. 5. Did the Fathers in the old Law know there was a Trinity?

Anſw. They did : *Iſaiah* writes of Trinity. *Iſaiah* 61. 1. and *David*. *Pſal.* 33. 6. The learned *Rabbins* ſpeake of it.

Queſt. 6. What falſe gods have men conceived of to worſhip and ſerve?

Anſw. Some have worſhipped and made gods of the hoaſt of heaven. 2. *Kings* 21. 3. The *Perſians* worſhipped the Sunne, the *Syrians* worſhipped *Aſhtaroth*, the *Philiſtims Dagon*, the *Moabites Chemoſh*, the *Amonites Moloch*, the *Egyptians a Calfe*, the *Babilonians* an Idol named *Bell*, the *Athenians Appollo*, *Carthage* worſhiped *Iuno*, the *Epheſians Diana*, the *Moores* the governours of their Countrey, the Papiſts the Virgine *Mary*, the *Indians* (it is ſaid) doe worſhip the divell : all men doe worſhip ſomething.

Queſt. 7. How comes there ſuch a miſtake in the world?

Anſw. 1. Man naturally is in darkneſſe, and ſtumbles at ſtocks and ſtones.

2. Man naturally is fooliſh, and beguiled with pictures, and bables, and Images.

3. Man naturally is ſenſuall, and deſires firſt to ſee, then to worſhip.

Fifth-

Fifthly, *Applications to edifie.* Sect. 5.

1. THis shewes it is hard to conceive aright of God when we doe pray.

2. There must of necessity be some competent measure of knowledge in a true Worshipper.

3. Let us alwayes minde Christ our blessed mediator when we come to pray.

4. We should come with all reverence we can unto the Lord, and labour in our prayers to conceive of him, as he hath revealed himselfe.

5. So let us conceive of God that we move towards him, and desire after him: Prayer is a compound of heavenly graces; if ever we apprehend Gods favour in an especiall manner, if ever we have rapture of Spirit, joy, the light of Gods countenance, or strong assurance, it is in prayer.

Of the workes of God.

Sixe reasons why we should meditate on the workes of God.

1. BEcause his workes doe shew forth his power, *Rom.* 1.20. and his glory. *Psalme* 19.1. By steppes we ascend from the creature to the Creator, and so gaine knowledge of him.

2. It is a duty to search out the workes of God, and cheerefulnesse is required in the duty. *Psalme* 111.2.

3. Because Gods children should differ from wicked men, who regard not the workes of the Lord. *Isai.* 5.12.

4. There is danger of ruine and destruction, if men regard not Gods workes. *Psal.* 28.5,6.

5. Examples goe before us of the godly that have medita-

meditated of Gods majesty, and of Gods workes: as in the booke of *Iob* at large, and *David*. *Psal.* 145. 5. This is a true signe and mark of a wise man: *Psal.* 92. there it is negatively set down, an unwise man wil not consider; and 'tis affirmatively set downe, *Psal.* 107. 43. *who is wise, he will observe these things.*

6. God hath made his workes for this end, that we should behold them *Isaiah* 40. 26. and have them in remembrance. Psal. 111. 4. Thus we shall be able to exalt God in our hearts, and declare his workes to others; so God will be glorified, others edified, our soules much delighted, and a weighty duty discharged, and God will recompence us with revealing his loving kindnesse to us. *Psal.* 107. 43.

Of the worke of Creation.

1. *Who created all things.*
2. *Whereof all things are made.*
3. *The time when they were made.*
4. *For what end all things were made.*

Sect. 1.

First, *who made all things.*

THe maker of all things is God: it is his prerogative to create. *Gen.* 1. 1. God made heaven and earth. *Col.* 1. 16. his workes are visible and invisible.

1. Creation is a worke of the whole Trinity.
2. All was made by the power of his word.
3. In wisedome all was made.

First, creation is a worke of the Trinity: as appeares.

1. The Father created, *Ephes.* 3. 9. who created all things by Jesus Christ.

2. The

2. The Sonne created. *Coloss.* 1.16. *Heb.* 1.10.

3. The Holy Ghost created. *Iob.* 26.13. *Iob.* 33.4.

Secondly, all was made by his word: Gods word is either, first substantiall, or secondly written, or thirdly operative: Though God made all by his substantiall word, yet that is not meant, when he saith, let there bee this, or that; for the operative word was in time, the substantiall word was eternall: the word was a willing things to bee, not a sounding of syllables: so that without toylsomnesse, with great facility God created all things: he spake the word, and it was done. Psal. 33.9.

3. In wisdome all was made. Prov. 3.19. *Jehova sapientia fundavit terram, stauit cœlos intelligentia.* Psal. 104.24.

1. God makes the creatures without sence: these are superior: as the light, the firmament, and ornaments of heaven: as Sunne, Moone, and Starres: or inferiour, as the seas, earth, trees, and plants.

2. He makes the sensitive creatures, as beasts, fishes, and fowles: then the reasonable creatures, man and woman: Some creatures have matter and forme and generation, as men: some no generation, as the heavens, and sunne, &c. some have distinct formes without matter, as Angels: some are bodies without immortall spirits, as beasts: some are immortall spirits without bodies, as Angels: some are immortall spirits and bodies, as men.

Reflections.

1. Let me lift up mine eyes, and behold who hath made all these things, (*a*) and bringeth out their armies by number, and calleth them by their names: then shall I see his eternall power and god-head by his visible works, (*b*) and let me cast my thoughts on the sea where goe the great ships (*c*) and are creatures innumerable: there is the great *Leviathan* that sports himselfe in the waters, which God hath kept in with bankes by his decree: (*d*) let me looke on this earth hanging in the aire (*e*) the

A desire of 1. Contemplation.

(*a*) Isai. 40.26

(*b*) Rom. 1.20

(*c*) Psal. 104.26

(*d*) Iob 38.11

(*e*) Job 26.7

the foot-stoole of my Creator, (*f*) and then break out to admiration and say:

2. Admiratiõ.

2. O Lord how wonderfull are thy works? in wisdome hast thou made them all: (*g*) when I behold the heavens, the workes of thy hands, the moone, and the starres, (*h*) then I thinke thou hast got thee an excellent name, and renowne in all the world: and for my owne part, I give glory to thee, and acknowledge none is like to thee, none can doe thy workes. *Psal.* 86. 8.

3. Supplicatiõ.

3. O Lord my Creator, enable me to remember thee now in my youth, before the evil day doth come; (*i*) with such a remembrance, as to turne to thee; (*k*) and doe thou remember me with the favour of thy people: (*l*) thy hands have made me, and fashioned me: oh give me understanding; (*m*) and thou which first didst create me, doe thou new make me; grant that I may be a new creature: (*n*) Create in me a new heart, (*o*) and renew me in the spirit of my minde, (*p*) that I may serve thee with gladnesse and cheerefulnesse, for thou hast made us, and not we our selves: (*q*) I am thine by creation: oh make me thine by redemption and grace.

4. Gratulatiõ

4. Fill my heart with thy praises, that thy noble workes being in my eyes, thy high acts may be in my mouth, and I may often say, thou art worthy to receive honour, and glory, and power, for thou hast created all things: (*r*) let me ever bee resolute to praise thee: as for the workes of creation in the generall; so for forming my selfe in particular: (*s*) thou hast cloathed me with skinne and flesh, and united my bones and sinewes: (*t*) I praise thee for my being, for my well-being: O let me praise thee in an everlasting well-being.

5. Resignation

5. Thou hast made me and put a living soule within me, and set me on the earth to live, and breath a short time, and then thou wilt bring me to death, the house of all the living: (*u*) dust I am, and to dust I must returne (*w*) so thou hast ordeined all must dye, (*x*) because

(*f*) Isai. 66. 1.
(*g*) Psal. 104. 24
(*h*) Psal. 8. 3
(*i*) Eccl. 12. 1
(*k*) Psal. 22. 27
(*l*) Psal. 106. 4
(*m*) Psal. 119. 73.
(*n*) 2 Cor. 5. 17
(*o*) Psal. 51. 10
(*p*) Eph. 4. 23
(*q*) Psal. 100. 2, 3.
(*r*) Rev. 4. 11.
(*s*) Psa. 139. 14.
(*t*) Iob 10. 11
(*u*) Iob. 30. 23
(*w*) Gen. 3. 19
(*x*) Heb. 9. 27

cauſe all have ſinned: (*y*) grant that all my dayes I may waite till this change come, (*z*) and ſo become wiſe to conſider my latter end: (*a*) whereſoever I die, or howſoever, grant I may in much aſſurance commit my ſoule into thy hands, as into the hands of a faithfull Creator. (*b*)

(*y*) Rom. 5. 12
(*z*) Iob 14. 14
(*a*) Deut 32. 29
(*b*) 1. Pet 4. 19

Secondly, *Whereof God made all things.* *Sect. 2.*

HE made all things of nothing: to create, is to produce ſomething out of nothing, to worke without materials, *Heb.* 11. 3. the things we ſee, were not made of things which did appeare.

Reflections.

I deſire 1. Faith.

1. Had I beene trained up onely in morall Philoſophy, I had learned that of nothing comes nothing: Indeed it is ſo in mans worke: but in my Bible I learne that of nothing come all things, it is ſo in Gods worke.

2. Reverence.

2. What cauſe have I to feare and reverence this great Creator: I my ſelfe once was nothing, now have life, and being, and ſubſtance: oh cauſe me to repent, and to prize thy favour, or elſe I ſhall be at laſt worſe then nothing.

Independance

3. How eaſie is it for God to helpe his Church: he can worke without materials; if he wills the good of his people, no adverſe power can hinder him.

4. Regeneration.

4 In me is nothing that is good; Lord create in me that may make me acceptable in thy ſight, which may be to me a pledge of thy love.

Thirdly, *The time when all things were made.* *Sect. 3.*

THey were made in the beginning, *Gen.* 1. 1. there is firſt, eternity, ſecondly, time, thirdly, beginning is the entrance of time, fourthly, there is end, fifthly, there

is everlasting, being indeed eternity; againe, eternity is before and after time; time we doe live in; beginning brings forth time, end consummates time, everlasting swallowes up time.

Reflections.

1. Discerning. 1. I see the difference of the Creator and the creatures, none is eternall but God: he had no beginning, nor shall have ending, *Psalm.* 90. 2. he is from everlasting to everlasting.

2. Consideration. 2. Once there was no time, and an end will come, and time shall be no more, *Revel.* 10. 6. In this my day cause me O Lord to consider the things belong to my peace: on this moment depends eternity; cause me wel to spend my space of time, and to take advantage of the opportunities of time, that doing thy will in this world, I may in the next world be eternally happy.

3. Preparation 3. My beginning of time, was my birth; my measure of time, is my life, my end of time, is my death, my account for time, is my judgement: Oh that my waies were direct and straight, that the midst might agree with both ends; I was borne humble and meeke, and so I must dye: So let me live, O Lord, remembring the shortnesse, swiftnesse, preciousnesse, and irrecoverablenes of time: that is past is gone; that to come, is uncertaine; time present is mine, which I desire so to spend, that it may appeare I had grace and time together.

Sect. 4. Fourthly, *for what all things were made.*

THe blessed God made all things for his owne sake: *Prov.* 16. 4. He made them not because hee needed them; he was essentially happy without them, nor doe the Creatures adde to his glory, onely wee acknowledge that is in God already: the end God aimed at in the cretion was to make himselfe knowne to the creatures, and that the Creatures should acknowledge him, and give him glory. Re-

Reflections.

1. What cause have I to seeke his glory as my utmost end? by such meanes as his word teacheth mee. Cause me oh Lord to confesse my sinnes, and so to give glory unto thee; to turne from sinne, that I may repent and give glory unto thee: oh worke faith in my heart, and let me be strengthened therein, that I may give glory to thee; and let my light so shine before men, that they may be stirred up to glorifie thee: grant that I may honour thee by sanctifying thy Sabbaths, and by being fruitfull in grace: let my praises glorifie thee, and my wealth, and my death, if I bee called to suffer for thy truth. 1. Seeke the glory of God.

2. Of all sinnes, to take heede of pride and vaine glory: glory belongs to God, to us shame and confusion: God will not give his glory to another, if man doe take it, it will bee his destruction. Lord purge out all pride and selfe-seeking out of my heart, and whatsoever I doe, let me labour to give thee all the honour and glory I am able. 2. Beware of Pride.

3. God aimed at his glory in the first place, in his worke: I am to aime at my glory in the last place, in all my workes: First, Gods glory must be my aime, next, I must minde my duty, and lastly, my glory, my reward: when I beginne, I must looke to the glory of God; when I worke I must looke to the rule; if I faint, or be discouraged, or indisposed, I may looke to the joy before me: the glory prepared for me being the recompence of reward. So much in generall. 3. How to aime at glory. Heb. 12. 2.

Of

Of Angels.

1. *Of their Nature.*
2. *Of their number.*
3. *Of their office.*
4. *Divers errors concerning the Angels.*
5. *Why Christ is called an Angel.*

Sect. 1. First, *of the Nature of Angels.*

NAture is the quality, and disposition, and motion which God variously giveth to the creatures: to the heavens a firmnesse, to the sunne a brightnesse, to the water moystnesse: the stone descends, the fire ascends: men have reason, and Angels have swift motion; all by nature: the Toad is poysonous, the Serpent is wise; the Dove is meeke, all by nature. The Nature of Angels is spirituall, incorporeall, *Luke* 24, 39. without flesh and bones.

They are

1. Substances.
2. Excellent, being Spirits.
3. Invisible, being Spirits.

1. They are substances: though we cannot make dimensions to measure their length and bredth, yet wee learne they are spirituall natures, reall substances, having a true being, a distinct essence.

2. They are excellent natures, excellent for holines, (*a*) excellent for beauty, (*b*) excellent for strength, (*c*) excellent for wisedome, (*d*) excellent for swiftnesse: being said to have wings, to declare their swift motion, celerity, & expedition. (*e*)

(*a*) Mark. 8. 38
(*b*) Acts 6. 15
(*c*) Ps. 103. 20
(*d*) 2 Sam. 14. 17.
(*e*) Isai 6. 2.

3. They

Thirdly, they are invisible; their matter and nature is so pure, that our sence is not able to discerne: if an Angell were before our eyes in the brightest light, with the best advantage we could not see him. For a corporeall view cannot apprehend a spirituall object of such an excellent nature.

Reflexions.

If the nature of Angels be so excellent, what is the Nature of the Lord of Angels? *Note.*

1. His Nature is uncreat; theirs is an excellent, but created Nature. 1. To admire Gods nature.

2. His nature is independant, the Angels nature is by participation.

3. Gods nature is his essence, and eternall; theirs is begun, once they had no being.

4. Gods nature is every where at once; theirs is by locall mutation and limitation.

5. Gods nature is Omnipotent; Angels can doe much, but they cannot doe all things.

Secondly, let me looke to Christ, and there see my advantage; he hath advanced our humane nature, uniting it to the God-head; so that those Spirits and holy natures are content to be Ministers for the good of the members of Christ. Our flesh is carried up on high: and now Christ, which is both God and Man, all the Angels of God doe worship him. *Heb.* 1. 2. To looke to Christ.

Thirdly, I am informed by the Word of God concerning my behaviour towards the Angels, both by a negative and an affirmative rule. 3. Information.

1. Negatively, I must not worship them, for it is forbidden. *Colos.* 2.18. *Rev.* 19.10.

2. I am not to make Angels my Mediators; for there is one God, and one Mediator, which is Christ; by him we are to offer our sacrifices. 1. *Pet.* 2.5.

3. Nor am I bound to put my trust and confidence

in Angels, nor to depend on any particular Angel for my Angel guardian.

4. Nor am I to buſie my head about the *Hierarchie* of Angels, concerning their degrees and orders.

5. Nor am I to looke for audible voyces from Angels, nor viſible appariſions, leaſt I fall to phantaſies and deluſions; preachers, not thoſe Angels are our inſtructors.

Affirmatively,

1. I am bound to beleeve the Angels are excellent creatures, of excellent natures.

2. That they are holy, pure, and perfect.

3. That they willingly doe ſervice to the heires of ſalvation. *Heb.* 1. laſt verſe.

4. We are to pray for the protection of Angels, and in thankſgiving to praiſe God for them.

We ſhould be like the Angels.

1. To rejoyce at the converſion of ſinners. *Luke* 15.

2. To reverence the divine Majeſty like the Angels, who cover their faces before him. *Iſai.* 6. 2.

3. To ſtand ready preſt to execute the will of the Lord, as the Angels doe, *Pſal*, 103. 20, 21.

4. To execute the will of God for the manner as the Angels doe; with cheerefulneſſe, with ſincerity, without wearineſſe.

4 Conſolation in Angels readineſſe.

Fourthly, here I gaine comfort in reſpect of the Angels, five waies.

1. In reſpect of the Angels readineſſe: they doe ſtand before the face of God, ready to receive a commiſſion to take vengeance on the enemies of the Church, or to doe ſome ſervice for the heires of grace: from which number I exclude not my ſelfe.

2. I have comfort in reſpect of ſolitarineſſe: when like *Iacob* I am alone, then the bleſſed Angels are with me: *Iacob* had the preſence of Angels, being without humane company: Faith is the evidence of things not ſeene: my comfort is, I beleeve this, though I ſee it not with my bodily eyes.

3. Com-

3. Comfort in respect of my owne weakneſſe; the Angels are ſupporters, and as nurſes to uphold me, and keepe me from dangers.

4. Comfort in reſpect of contempt; if worldlings contemne me, yet God honours me, and the Angels guard me, and I can oppoſe them, and deſpiſe their contempt with this honour.

5. Comfort, though evill ſpirits of the worſt nature doe maligne me, yet the good Angels which are of the beſt nature, are with me, and for me.

Secondly, *of their number.* *Sect.* 2.

THe Hoaſt of Angels is exceeding many: twice ten thouſand, or two myriads: *Pſal.* 68. 18. they cannot be numbred, becauſe they are innumerable. *Heb.* 12.

Applications.

1. The glory of God is in the multitude of his heavenly hoaſt: this requires my admiration. 1 Admiration

2. Innumerable are with us, though the like for number be againſt us: this requires conſolation. 2 Conſolation

3. When I goe hence, I ſhall have abundance of ſociety with theſe innumerable Angels: this cals for my expectation. 3 Expectation.

Thirdly, *of the office of Angels.* *Sect.* 3.

THeir Office is to ſtand before God, and to execute his will. *Pſal.* 103.

1. The Angels are imployed in praiſing of God. *Iſai.* 6. 3. *Pſalme* 103. 21.

2. The Angels are imployed about man-kinde, in the way of puniſhment, or doing good.

Firſt, in the way of puniſhment to wicked men.

1. To blinde them that they cannot ſee. *Gen.* 19. 11.

2. To ſtop them that they cannot goe. *Numb.* 22. 26.

3. To ſlay them that they cannot live. 2 *King.* 19. 35.

Secondly, the Angels doe good to the godly.

1. They defend from dangers, *Psal.* 34. 8.
2. They comfort in troubles. *Luke* 22. 23.
3. They encourage in duties. 2. *King.* 1. 15.
4. They reveale hidden misteries. *Daniel* 9. 22, 23, 24.
5. They carry their soules to heaven *Luke* 16. 22.

Reflexions.

1. If *Solomons* servants were happy that stood before *Solomon*? How happy are the Angels that doe stand before God? that I have by faith, they have by vision: they have both height and delight; the height of honour, as the great Kings servants, and are full of delight and satisfaction in his presence, where is fulnesse of joy and pleasures for evermore. *Psalme* 16. 15.

2. I will not disdaine to doe service to the poorest and lowest Christian: The Angels are ministring Spirits to heires of salvation. *Hebrewes* the first, and the last verse: It is unlawfull to worship Angels, but herein it is good to imitate them.

3. In my service for God I must not seeke my owne glory: the Angel would not suffer Saint *John* to worship him, but bids him worshippe God. *Revelations* 22. 9. God will not give his glory to another, *Isai.* 42. 8. nor should Angels or men take it from him, but say, not to us Lord, not to us, but to thy name give the praise. *Psal.* 115. 1.

Sect. 4. Fourthly, *divers errors concerning Angels.*

1. SOme held there were no Angels at all.

2. Some tell the *Hierarchie* and orders of Angels, so fall to errors and fancies, not having their ground from the Scriptures.

3. Some held Angels were to bee worshipped:

Colos.

Coloſſians 2.18. confuted *Revelations* 22.9. *See thou doe it not. &c.*

4. It is ſaid the *Indians* paint the Angels blacke, becauſe themſelves be ſo; but they be Angels of light.

5. Some make them their mediators to pray for them: confuted 1. *Tim.* 2.5. *There is one God, and one mediator, the man Chriſt Ieſus.*

Fifthly, *how Chriſt is called Angell.* Mal. 3.1. Sect. 5.

1. ANgels are neare God: Chriſt is nearer being God.

2. Angels are beloved: Chriſt is more beloved.

3. Angels are glorious: Chriſt is more glorious.

4. Angels give glory to God: ſo doth Chriſt. *Ioh.* 7.18.

5. Angels have appeared in humane ſhape: ſo hath Chriſt.

6. Angels have brought us comfort: ſo hath Chriſt.

7. Angels are called ſervants: ſo is Chriſt. *Iſaiah* 42.1.

8. Angels are the ſonnes of God: *Iob* 1. ſo is Chriſt. *Matth.* 3.

9. Angels have freed us from enemies: 2. *King.* 5. ſo hath Chriſt. *Luke* 1.

10. Angels are beautifull, *Act.* 6. laſt verſe: ſo is the Lord Chriſt. *Pſalme* 45.

11. Angels are very happy: ſo is Chriſt bleſſed for ever. *Rom.* 9.

12. Angels love the elect, and guard them: Chriſt loved the elect, and dyed for them.

Of the Heavens.

1. *The divers waies heaven is taken for.*
2. *Of the clearenesse of the heavens.*
3. *Of the height of the Heavens.*
4. *Of the largenesse of the heavens.*
5. *Of the firmnesse of the heavens.*
6. *Of the motion of the heavens.*
7. *Of the heavens dissolution, or redintegration.*

Sect. 1. First, *of the divers waies heaven is taken for.*

1 THe aiery region we breath in, is called heaven, & the things which live in the aire, are said to be of heaven: the Clouds of heaven, (*a*) the windes of heaven, (*b*) the Fowles of heaven. (*c*)

(*a*) Dan. 7. 13.
(*b*) Dan. 7. 2.
(*c*) Mat. 13. 32.

2. The elementary heavens, where the Sunne, and Moone, and Starres are. *Gen.* 1. 17.

3. The Imperiall heavens, where the Angels are, *Mat.* 6. 9. called the third heaven. 2. *Cor.* 12. 2.

4. The visible Church. *Matth.* 25. 1. *Rev.* 12. 7.

5. God himselfe. *Luke* 15. 21. *Luke* 20. 4. *Dan.* 4. 26.

6. A great height is called heaven. *Deut.* 1. 28.

Reflexions.

The first heaven I breath in, the second heaven I looke upon, the third I doe beleeve. In the first heaven are birds and clouds; in the second, the Sunne Moone and starres; in the third, are Angels and Saints. The first heaven is for my sustentation, I live, and breath in it: the second is for my contemplation, I see, and admire it: the third

is

is for my expectation, I ſtrive and waite for it.

In the viſible Church I begin my Heaven, in communion with God I have a Heaven below: in the height of glory I looke for a Heaven above. Firſt, let mee be heavenly ey'd, to read; ſecondly, heavenly minded, to contemplate; thirdly, heavenly changed, to beleeve, to convert, to be renewed.

Secondly, *Of the clearenesse of the Heavens.* *Sect.* 2.

IT is the elementary Heavens I now thinke upon; they are for clearenesse and purity compared to molten glaſſe. *Iob* 37.18. And the blewneſſe of them to our view, is becauſe of the farre diſtance betweene the eye and the object.

Reflexions.

1. If Heaven be ſo pure that we ſee, how pure are the inviſible Heavens, that is a pure place, called Gods holy habitation? *Deut.* 26.15.

2. Gods dwelling is pure: He will not abide in a ſinfull ſoule, nor with a profane heart. I muſt be purged, clenſed, and humbled, if I will have God with me. *Iſai.* 57.15.

3. If Heaven be ſo pure, then God himſelfe is a pure and holy God. 1. *John* 3.3.

4. A pure conſcience, a cleane heart, a ſanctified ſoule is a kind of Heaven on earth. When I looke towards Heaven, and conſider the pureneſſe of the Element, let me deſire to be pure; it is heavenly, and excelent: A legall purity I can never obtaine here, an Evangelicall purity I muſt endeavour after, to be cleanſed from my guiltineſſe by Chriſts blood, and from my filthineſſe by his Spirit.

Thirdly,

Sect. 3.

Thirdly, *Of the height of the Heavens.*

HEaven is the Throne of God, *Matth.* 5. 34. and Thrones are on high. *Solomon* had ſtaires to aſcend to his Throne, becauſe he ſate as Judge above the people. 1. *King.* 10. 18, 19. So Gods Throne is on high: *The Heaven is high above the earth*, Pſal. 103. 11. as the large circumference to the little Center: the diſtance is very great; men may gheſſe at it, but not certainely conclude how farre it is.

Reflexions.

1. Feare. 1. What cauſe have I to feare the Lord? for as farre as Heaven is above the earth, ſo large is his mercy to them that feare him. *Pſal.* 103. 11. This ſhould enlarge my endeavour after the feare of the Lord.

2. Circumſpection. 2. God ſees all our actions here below; for hee dwelleth in the high Heavens, and from thence beholds us. *Pſal.* 33. 14.

3. Heavenly mindedneſſe. 3. Though the viſible Heavens be high, yet our humane fleſh is carried higher. *Heb.* 4. 14. & 9. 24. Chriſt is aſcended farre above all Heavens. *Epheſ.* 4. 10. There I hope to come, there I deſire my heart may be often. *Coloſ.* 3. 1.

Sect. 4.

Fourthly, *Of the largeneſſe of the Heavens.*

THE Heavens for their largeneſſe are ſaid to bee ſpred out. *Iob* 37. 18. *Pſal.* 104. 2. *Ier.* 51. 13. The largeneſſe may be demonſtrated three wayes.

1. By a viſible appariſion; for wee can ſee on our Horizon but halfe of the Heavens. In the Moneth of *March*, when the Sunne riſeth at 6. and ſets at 6. wee then may make a tryall.

2. By an Aſtronomicall relation, or Geometricall collection, the Earth is large, yet it is but as the Center to the Heavens circumference.

3. By

3. By a divine concluſion, Heaven is the dwelling of the great God, and the receptacle of the Saints. *Pſal.* 2. 4. *Iohn* 14. 2. Therefore the viſible Heavens bee large, though not ſo large as the inviſible.

Reflexions.

1. God is a great God; great Princes are knowne by their great Palaces: ſo I know God is a great God by his dwelling place.

2. I perceive a progreſſe from little to great, from the little wombe of my Mother, to this great world the habitation of mortals. I truſt I am going from this little Terrene Globe to the large Heavens, the habitation of Angels.

3. Though the Heavens are large, yet they cannot containe God. 1. *Kings* 8. 27. God comprehends all, and is incomprehenſible himſelfe.

4. I may be ſtraitned, and put in priſon on earth; but when I leave earth, I ſhall come to a large place above the large viſible Heavens, called for largeneſſe a Kingdome. *Luke* 12. 32.

Fifthly, *Of the firmneſſe of the Heavens.* *Sect.* 5.

THey are called Firmament for ſtability: *Pſal.* 19. 1. Our bodies are generated and ſoone corrupted, but the Heavens continue to this day. *Pſal.* 119. 90, 91.

Reflexions.

1. Theſe Heavens we ſee continue a long time, but the Heaven I hope for, continues without alteration to eternity. A Kingdome it is that cannot be ſhaken. *Heb.* 12. 28.

2. Gods Worke is excellent, being out ſpread, and firme. If a Brazier or Gold-ſmith ſtretch out his metall, it loſes firmeneſſe, and growes to weakneſſe. Gods workes are admirable.

3. Heaven is firme, but the Word is more firme.

Mat. 5.18. Those that looke so much on security, doe teach us where to looke for it, 2. *Pet.* 1. 19. We have a sure word of the Prophets. *Psal.* 93.

Sect. 6. Sixthly, *Of the motion of the Heavens.*

THe earth is fixed and hath foundations, *Micha.* 6.2. and hangeth on nothing, *Iob* 26.7. but the heavens have a yeerely, monethly, daily revolutions: Astronomers hold an opinion of divers sphæres; the neerest is the sphære of the Moone, the next where *Mercury* is, the 3. hath *Venus*, the 4. the *Sunne*, the 5. *Mars*, the 6. *Iupiter*, the 7. *Saturne*, the 8. the other *Starres*, the 9. Compasses the rest, and turne about every day: this is above common capacity; but certainly the earth turnes not round as meat on a spit, but is fixed and stands still and the heavens are in motion.

Reflexions.

1. I now have found who can make the perpetuall motion: men would doe it, God hath done it, I honour his worke, I blame mans folly.

2. It is heavenly to be in motion; it is earthly to be dull and sluggish: I desire to be ready to every good worke, *Tit.* 3.1. and to run the way of Gods Commandements, *Psal.* 119. 32.

3. I shall be of swift motion at last, 1. *Cor.* 15 44. at the resurrection.

Seventhly, *Of the heavens dissolution or redintegration.*

AT the last they shall waxe old as doth a garment, *Psa.* 102. 27. and at the last day shall passe away with a noise, 2. *Pet.* 3.10. and be folded up as a booke or role, *Isa.* 34.4. *Heb.* 1.12. and shall be dissolved, 2. *Pet.* 3.12. the Angels have formed, not matter; so are everlasting

lasting: we have matter and forme, generation and corruption: the heavenly sphæres have matter and forme of long duration, but not for ever, whether they shall be annihilated or redentigrated; whether brought to nothing or refined and remaine with the earth, as monuments of Gods eternall power and wisedome: I am ignorant of it, and leave it to them more wise to judge.

Reflexions.

1. Oh with what detestation should I thinke of sin; It is sin hath tainted this great fabricke and will bring a dissolution.

2. There is something will stand me in stead and is of great consequence, at that time when all my silver and gold is melted, and the world burned; that is holinesse which now I must prize at a high rate, and pray and labour for it, 2. *Pet.* 3. 11.

3. If heaven must be dissolved that is so firme, then my fraile weake body will soone come to a dissolution: I am earth and must returne to the earth, my time is short, I am like to the ice which was, is, and shall be water againe.

4. Oh that my affections were above these perishing heavens, had I a lease of land as long as the heavens endure, at last my lease would burne, and the heavens faile: let me O Lord more meditate on my eternall estate, and and affect things most durable.

5. I perceive the excellency of God beyond all created nature, the heavens waxe old as a garment, and shall be changed, *Psal.* 102. 28. but thou Lord art Iehova and changest not, *Mal.* 3. 6. *Iames* 1. 17. so much of the heavens.

Of the Sunne.

The Sunne is the chiefe of the Planets, the fountaine of light, the mirth of the world, the measure of time.

1. *The Sunne is great and large.*
2. *The Sunne is swift in motion.*
3. *Of his exceeding brightnesse.*
4. *Observe the order of the Sunne.*
5. *Consider his operation.*
6. *His eclips.*

Sect. 1. First, *the Sunne is great and large.*

SOme hold the Sunne is 166 times bigger than the earth: Some say he is greater, some lesser, but God saith in his word; *He is a great light.* Gen. 1. 16.

Reflexions.

1. If ever *I* should be great in the world, yet *I* am not excluded from doing service, if I will be taught by the Sunne, who serves little creatures, though himselfe be great.

2. This Sunne is great, and of a burning light, yet is so ordered, that he heates us, but not consumes us; which were he neare us he would doe: for in some places hee burneth more than a furnace: *Ecclesiasticus* 43. 3, 4.

3. Great is the Lord that made the Sunne. *Ecclesiasticus* 43. 5. The glory of God appeares in his workes.

Secondly,

Secondly, *the Sunne is swift in motion.*

Sect. 2.

SO swift, that he runnes his race .*Psal.*19.5. No arrow, nor bullet flies so swiftly, for in twenty foure houres he turnes round the celestiall globe: the earth is many thousand miles about; then what are the heavens?

Cõsiderations

1. I admire Gods wisedome to make a creature so exceeding large, and yet so swift in motion.

2. If the Sunne that is visible and materiall bee so swift? what are those invisible immateriall swift winged Seraphims?

3. Though the Sunne be swift in motion, yet he doth good where soever he comes; to teach me, so to dispatch my affaires in such haste, that I be usefull and profitable; so may I, like the Sunne, bee good and swift both at once.

Thirdly, *of the brightnesse of the Sunne.*

Sect. 3.

IT is so bright and shining, that our eyes cannot endure it; it communicates light, and it sends the beams downewards: whereas the fire flames upward: light and brightnesse makes one stone more precious than another, and a starre to excell a stone, and the Sun excels them all.

Reflexions.

1. Let me looke higher than the Sunne, to that blessed God who gives light to the Sunne: oh father of lights, send thy light into my darke soule, and turne me from darknesse to light, that I may walke as a childe of light.

2. I am bound to communicate to others, according to that I have received: I learne this of the Sunne, who benefits others with his light.

3. If I can obtaine righteousnesse imputative and inherent, I shall shine as the Sunne in the kingdome of God.

Sect. 4. Fourthly, *of the order of the Sunne.*

THe Sunne keepes order, and moves in his appoynted place, from the end of the heavens, to the end of the same. *Psal.*19.6. Astronomers say he moves in the *Zodiack*, called the twelve signes, keeping his order.

1. Apparantly, in open view of the world.

2. Constantly, without standing, or going backe, unlesse God bid him: as *Ios.*10. 2. *King.*20.11.

3. Profitably, for true distinctions of time, and powerfull influence on the creatures here below.

Reflexions.

1. My Religion teacheth me to be like the Sunne, to travaile in my owne circle, to understand my owne way, *Prov.*14.8. to meddle with my owne businesse. 1. *Thes.*4.11.

2. I may urge my selfe by consideration of the comlinesse of order, and the benefit of it. A bricke out of the wall, makes the place deformed, and more weake: Cities, and Countries, and families, and ships, and armies, are preserved by order.

3. I may from the Scripture learne to keepe a constant order; as to awake with God in the morning, to send up my praises before him. *Psal.*59.16. to speake gratiously, *Colos.*4.6. to frequent godly society, *Psalme* 16.3. To apparell my selfe as becomes religion, 1 *Tim.* 2.10. to be just in my dealing, *Mich.*6.8. to be mercifull, *Colos.*3.12. to instruct my family. *Gen.*18. Thus from yeare to yeare to keepe in my circle apparantly, constantly, profitably: others will rejoyce in this order, and approve it.

Sect. 5. Fifthly, *the opperation of the Sunne.*

IT workes in the heavens, in the aire, in the earth, and water.

In

In the heavens it conveighes light to all the inferiour Orbes: as the Moone and Starres. Heavens.

It heates the aire which is cold of it selfe, and enlightens it which is darke of it selfe. Aire.

It exhales vapors from the water, which the windes do carry; so it falls in raine, or haile, or snow upon the earth. Water.

It causes hearbes, and trees, and men, and beasts to grow and live on the earth. Earth.

A Reflexion.

I must reflect on my selfe, and stirre up my selfe to be opperative.

1. Towards God by confidence, reverence, and prayer.

2. Towards the Scriptures, by esteeming them, reading them, hearing them preached, by loving the word, rejoycing in it and subjecting to it.

3. To the Godly *I* must be operative; by acknowledging them, joyning with them, delighting in them, praying for them, releeving, comforting, and edifying of them.

4. To the world *I* m must be operative; by the withdrawing my affections, by the bearing of reproaches, and flying the corruptions thereof.

5. To Sathan *I* must be operative; by watchfulnesse, faith, prayer, diligence, and resistance.

6. To friends *I* must be operative, by gratitude, lovingnesse keeping their secrets.

7. To enemies *I* must be operative; by forgivenesse, love compassion, well-wishing.

8. To superiors; by reverence, faithfulnesse, obedience,

9. To inferors; by example, kindnesse, and Counsaile.

Oh that *I* could give light to some, heate to others; draw some upwards, and be a meanes to provoke to fruitfulnesse and growth, that *I* may in some measure be operative: Doe thou O blessed Lord, worke powerfully upon me by the operation of thy blessed Spirit.

Sixthly,

Sect. 6.

Sixthly, *Of the Eclips of the Sunne.*

1. THe Eclips is foreknowne.
2. There is a cauſe of the Eclips.
3. It is but a ſhort time.
4. How men doe looke upon it.

Concluſions. Firſt, the Eclips is foreknowne for the time, the horizon, the continuance.

1. There is an order in the courſe of nature, elſe it could not be foretold.

2. There is a lawfull Aſtronomy, differing from a conjecturall Aſtrologie, which is but a buſie vanity.

3. The foretelling of the Eclips is uſuall, and not ſo wonderfull as the ſimple would make it; it is yeerely knowne, and by many Foxe told.

Concluſions. Secondly, the cauſe of the Eclips is the interpoſition of the Moone betweene the Sunne and the Earth.

1. As the Moone hinders for a time the light of the Sunne, ſo inferiour things Eclips our joy, and hinder grace, though for the preſent they are ſenſible objects, and have a kind of luſter and beauty on them.

2. If thoſe we ſhew favours unto ſhall at any time diſparage us: remember the Sunne is Eclipſed by the Moone, notwithſtanding all her light is from it received.

3. Let me learne to recompence injuries with favours: the Moone darkens the Sunne: but the Sunne conveyes light to the Moone, and makes it bright and glorious.

Concluſions. Thirdly, the Eclips is but a ſhort time.

1. We perceive bleſſings beſt by their want: how welcome is the light unto us after we have beene a little deprived of it.

2. How good is God in giving ſo excellent a Creature as the Sunne, and keeping the uſe of him from us

not

not every day nor weeke, and never but a ſhort time.

3. The darkneſſe at the death of Chriſt was not an ordinary Eclips from the ſixth houre to the ninth: from 12. to 3. of the clocke, *Mat.* 27.45. The Sunne was then long hid.

1. As aſhamed of their great wickednesſe.

2. Or darkned becauſe the Sunne of righteouſneſſe was Eclipſed.

3. Or to ſhew the darkeneſſe was to come on the Jewes, this Eclips was more then ordinary.

Fourthly, how men doe looke on the Eclips.

We looke on it not ſo much with an eye aſcending as deſcending, by a baſon or pot of water men uſe to looke upon it.

Conclusions.

1. As the beholding what is done above, is to looke in another Element beneath: ſo I am not to looke up into Gods ſecret counſell for my predeſtination: but deſcend into my heart whether it be regenerated and changed, as men looke on the dyall, not the Sunne, to know the time of the day.

2. When the Sunne is bright ſhining, men take no eſpeciall notice; but in the Eclips, they then are prying, and obſerving, conſulting, and talking: ſo is it with a Chriſtian, if by mutable accidences he be Eclipſed of his excellency for a time, then the cauſe is pryed into, and he is moſt ſpoken of.

3. I looke in water below to ſee what is done in heaven above: I looke to my baptiſme with water, and there ſee my remiſſion by that which water ſignifies, which is the blood of Chriſt: I looke downe there is mans baptiſme, I looke up there is Gods baptiſme, I ſee below what is done above.

4. The pot of water which gives me a demonſtration, can give me a clenſing: ſo the ſame word that gives me light and diſcerning, can give me a clenſing & refreſhing.

5. To looke on the Eclips, I doe not with a direct view, but through a Cipreſſe or five, or by a pot of water I looke with a deſcent view; all wayes are by ſecondary meanes: ſo in divine myſteries I muſt uſe the proſpect of the word, the teaching of the Miniſter, and learne by experience in uſe of meanes.

6. As it is with him that deſpiſes a ſecondary meanes, but gazes on the Sunne in the Eclips, doth dazell his eyes and perceives not ſo clearely, as another that uſes ſecondary helpes: ſo he that will have immediate revelations and infuſions, ſliting the miniſtery, proves not ſo found in judgement as others who uſe the meanes.

Of the Light.

Having meditated of the Sunne, I cauſe my thoughts to look back to that light which was before the Sunne, wherein I conſider:

1. *What Light is.*
2. *What the Light was before there was a Sun.*

Sect. 1. First, *What Light is.*

LIght is either uncreate or created: the uncreate light is God, and in reſpect of his Majeſty, brightneſſe and glory, wiſedome and knowledge, he is called
1. Ioh. 1.4,5. light: (ὁ Θεὸς φῶς ἐστι) God is light.

The created light is 1. naturall, 2. metaphoricall, 3. ſupernaturall, 4. glorious.

1. Naturall, ſuch was the light before the Sunne and the Moone, *Geneſis* 1. 3. or the light that is in the Sunne,
Gen. 1. 14. Moone, and Starres, called lights.

2. Metaphoricall is the light of reaſon and underſtanding, *Ioh.* 1. 8.

3. Su-

3. Supernaturall is the light of grace, when God ſhines into our hearts giving us ſaving knowledge, 2. *Cor.* 4.6. this inward light hath outward manifeſtation by godly actions, which are called light that ſhines among men, *Mat.* 5.16.

4. The light of glory is the eſtate of glorified ſoules in heaven; there the Saints are ſaid to be in light, *Col.* 1. 12.

Sect. 2.

Secondly, *What the Light was, which was before the Sunne.*

THe learned have divers opinions of it; one thinkes it was a ſpirituall light, another thinkes it was the Element of fire, a third thinkes it was a bright cloud, another that it was a diſperſed light put after into the Sunne, another thinkes it was a great light which could not bee beheld now whole, but after diſperſed.

A light it was, but how it moved, how it was placed, the ſcriptures are ſilent; we may be too curious to ſearch, and take great paines to loſe our labour.

Seeing the light is from the Sunne, how could there be three dayes before the Sunne? *Queſt.* 1.

Firſt, there is a primary cauſe of the light, and an inſtrumentall, the primary cauſe is God, he can give light to the day without the inſtrument. *Anſw.*

Secondly, we muſt diſtinguiſh betweene the creation and the gubernation of the world: in the firſt creation God made a light to divide the day and the night, in the gubernation of the world the Sunne doth give the light.

What is the benefit of naturall light? *Queſt.* 2.

Firſt, it diſcovers things in their formes, dimenſions, and colours. *Anſw.*

Secondly, it cheares and comforts the creatures here below.

Theeves doe hate the light, and those which have sore eyes doe shunne it, and Owles and Bats doe hide themselves from it.

Theeves doe hate the light, not simply, but accidentally, because it discovers their evill deeds; and sore eyes are weake, and cannot behold that they rejoyce in: the Owles and Bats are night birds, and though they shun the day-light, yet they like the moone-light.

Thirdly, light is for action, wee worke in the light: in the darke we are unfit for action, and like the *Egyptians* sit still.

Object. Some workes are done in the darke, as thefts, murders, and adulteries.

Answ. The workes of darknesse are the baser workes, the excellent workes are done in the light.

Quest. 4. What is the benefit of the vicissitude of light and darknesse; and the change of the day and night.

Answ. 1. The night makes the day more pleasant to us when it comes. 2. The night drawes men to a constant resting, both they and their servants. 3. The wild beasts by night seeke their prey. 4. By this meanes time is measured.

Conclusions.

1. God is the cause of causes: Hee is not tyed to secondary meanes: he can giue light without the Sunne.

2. God makes a separation betweene light and darknes, sometimes they meet, but alwayes do strive to separate: so should the sonnes of light separate from Infidels and Idolaters; true Professours ought to be Separatists, not to separate from publicke assemblies in the reformed Churches, but from the corrupt society of those who walke in darknes.

3. God is the most excellent transcendent light. First, other light was made, but he is uncreate. 2. This light gives way to darknes, God is not capable of any Eclipse. 3. This light is common to all, but God is enioyed of a

peeu-

peculiar people. 4. This light discovers outward things, but God discovers inward secret things.

4. Christians should walk as the children of the light; with the children of light. For them,

First, as children of the Light.

1. Take heed of sleeping in security: sleeping is for the darke and for the night. 2. Take heed of stumbling in grosse sinnes and errors, because we have received light, sleeping and stumbling are for the darke. 3. As the children of the light we should, first labour to distinguish betweene good and euill, truth and falshood; because we have the light. Secondly, to be chearefull and comfortable: tis the light breeds comfort. 3. To be diligent and industrious: when the light comes, men awake and stir and are active. 4. Let our light shine before others, let us not be like those which carry it in a darke-lanthorne: our light should direct others, and heate them, and discover the truth to them, and reioyce them, and quicken them,

Secondly, we should walke with the children of light.

1. With them to seperate from Idolaters, Hereticks, and prophane men.

2. Joyne with the children of the light, delight in them, and seeke their good alwaies: say of them, as *Ruth* to *Naomy*: *Thy God shall be my God; where thou dyest I will dye.*

3. Walke in their way, though they be few, though they be despised, desire to share with them here and hereafter:

Thirdly, we should walke for the children of the light.

1. If we have any authority or power, let it be exercised for their good.

2. If we have any gifts of learning, knowledge, or memory, or courage, or prayer; use all for their edification and encouragement, direction, safety, and comfort.

3. As we are able, let us hinder all accusations against them

them, and remove all falſe imputations laid upon them.

4. Let us ſo order our lives and carriage towards all, that they may not be diſgraced becauſe of us, or upbraided by our faults.

5. If we have wealth, let us releeve and ſuccour them, and refreſh them in an eſpeciall manner, becauſe they be children of light.

6. We ſhould be of like affection towards them in all their troubles, to be troubled for them, in all their comforts to rejoyce with them; humbling our ſelves for their miſeries, praiſing God for their proſperity, then are we for them indeed.

7. If we be called, we ſhould ſuffer for them: there are ſufferings of expiation, ſo Chriſt onely ſuffered; his ſufferings are ſatisfactory, and are meritorious to take away ſinne: our ſufferings are for confirmation of the truth, and for the good of the Church; for the people of God we muſt endure, not onely words, but blowes, yea death it ſelfe, that our example may confirme the truth, and manifeſt the power of religion, and holy love. So much of the light.

Of the Moone.

Of the Moone conſider theſe five things.

1. *Of her brightneſſe.*
2. *Her borrowed light.*
3. *Her blemiſhes.*
4. *Her mutation.*
5. *Her gubernation.*

Sect. 1. First, *of the brightneſſe of the Moone.*

FOr brightneſſe, ſhee is called light; *Gen.* 1. 16. and is ſaid to be faire, *Cant.* 6. 9. and is often mentioned with

with the Sunne, *Gen.* 37.19. *Deut.* 4.19. 2. *King.* 23.5. and is said to walke in her brightnesse. *Iob* 31.26.

This brightnesse may be considered foure waies.

1. It is an inferior brightnesse.
2. It is a brightnesse usefull and seasonable.
3. It discovers onely grosse things.
4. The nearer the Sunne, the darker to the earth.

First, it is an inferiour brightnesse.

The Sunne is the greater, the Moone is the lesser light. *Gen.* 1.16. *Cant.* 6.9.

Five considerations from this inferiority.

First, there are degrees of light, so there are degrees of Grace: at first conversion we are as the morning-light, partly darke, and partly light: *Prov.* 4. thus we are light as the morning: then we proceed to bee faire, as the moone. *Cant.* 6. 9. Thus wee goe from strength to strength, *Psal.* 84.8. by degrees we are strengthened in faith, *Rom.* 4.20. and doe grow in grace, 2. *Pet.* 3. 18. daily encreasing more and more. 2. *Pet.* 3.18. At last wee come from grace to glory, to the spirits of just men made perfect, *Heb.* 12.24. then shall wee shine as the Sunne in the kingdome of our father. *Matth.* 13.43. 1.

Secondly, inferiority is not an annihilation; the Moone is a light, though inferiour to the Sunne: I must not censure my selfe to be no Christian, because I am of an inferiour ranke; a man may be a free-man, yet not an Alderman; a Souldier, yet no Captaine; the foote is of the body, though not so honourable as the hand. I desire to be thankfull for the gifts bestowed on me, and to be contented with my owne condition, and with modesty to looke on them; excell me in striving against envy and discouragement. 2.

Thirdly, inferiors doe make their superiors to appeare more honourable: the light of the Sun is the more glorious being compared with the moone: The people compared with *Saul*, made his talnesse and height to appeare

peare more obvious, The ſpies were as graſhoppers before the ſonnes of *Anaak*: my littleneſſe doth honour my ſuperiours greatneſſe, my government of my family honors the Kings government of whole Realmes: my teaching of my family honors my preacher, that teaches a whole congregation: Thus honoring my ſuperiours in judgement and practice, they will ſhine on me with protection and doctrine, and my littleneſſe makes their greatneſſe appeare, and I give them honour for conſcience ſake.

4. Fourthly, Inferiour things are not to be deſpiſed, the Moone though an inferiour light is not deſpiſed: but of men deſired, ſome are little ones, but muſt not be deſpiſed, *Matth.* 18. men may have inferiour gifts yet honeſt hearts; I muſt love them for their ſincerity, and not deſpiſe them for their inferiority. *Benaiah* was honorable though he attained not to the firſt three, 2. *Sam.* 23. 23. I deſire to honour all Chriſtians, and not to deſpiſe the leaſt of them, and ſo to reverence great ones which doe beare Gods Image, that I may not deſpiſe little ones as though they had none of his Image.

5. Fifthly, there is variety in Gods workes, inferiour and ſuperiour argues variety, and variety argues wiſedome. There is variety of parts in my ſelfe, there is variety of faculties and members in me: In heaven, earth, and ſeas, there is variety, to fill me with delight, to raiſe me to meditation, to teach me to admire and ſay, O Lord how wonderfull are thy workes, in wiſedome haſte thou made them all.

2. The brighneſſe of the Moone is uſefull and ſeaſonable.

Things are beautifull in their ſeaſon, water to the thirſty, and the Moone in the night, I may learne from the Moone to be uſefull, ſeaſonably, and to take the opportunities offered me to doe good in them: to give and forgive, to beare and forbeare, to ſpeake and to bee ſilent,

ſent, ſeaſonably, makes me like a tree planted by the rivers of water that bringes forth his fruit in due ſeaſon.

Thirdly, the Moone diſcovers onely groſſe things. The eſtate of nature is as the Moone-light, the eſtate of grace is as the Sunne-light: of wicked men it may be ſaid: *Neſcierunt neque intellexerunt*, they know not, nor underſtand, but of the godly we may ſay, Bleſſed are your eyes, for you ſee, *Mat.* 13.16. The Moone light diſcovers houſes, trees, and beaſts. The light of the Sun diſcovers in his beames the ſmalleſt moates. Pſalme 82. 5.

3. Conſiderations from hence.

1. I muſt labour to get out of a naturall condition, and I muſt pray for that bleſſed ſpirit of God which doth convince, that ſeeing my miſery, I may reliſh the mercy of God, O how ſweet is mercy to a ſelfe condemning broken hearted ſinner.

2. By this I know God hath given me a better light then my owne, which I have by nature; I once thought that if I abſtained from groſſe ſinnes; (made knowne to me) as blaſphemy, murther, adultery, theft, &c. it was a great matter, but being farther convinced, I ſee idle thoughts and idle words to be offenſive evills, I ſee that omiſſions of good duties is dangerous, and am troubled not onely for my ill diſpoſition, but for my indiſpoſition, want of zeale for God, want of ſorrow for other mens ſinnes, not ſhunning the occaſions of ſinne, it diſquiets me ſince the Sunne of righteouſneſſe hath appeared on my horizon.

3. Thoſe which cannot ſee trees, nor houſes, nor mountaines, have not ſo much as Moone light, ſometimes it is ſo darke in the aire, that men cannot ſee their hand held up before them. Some men want the light of grace, and of nature, and reaſon, theſe men are darkneſſe *Epheſ.* 5. 8. and walke in darkneſſe, *Ioh.* 8. 12. and their wages is (*in Tenebras exteriores*) it utter darkeneſſe,

from the estate of darknesse, the worke of daskneſſe, and the wages of darknesse, O Lord deliver my soule.

Fourthly, the nearer the Moone is to the Sunne, it is darker to the earth.

The Moone being nearer, the Sunne is the brighter above, but darker beneath: So the nearer my soule is to God, the more it is bright upward, and of a heavenly disposition: God shining on mee my glory is reall, though invisible to others: my light and life being with God, men may looke on me, as one not to bee desired without forme or beauty: so they looked on my Saviour; *Isai.* 53.2. to some he was vailed, yet to some hee was revealed: So it is with Christians, the world sees their infirmities and afflictions, but there is a bright side they see not; there is a curious Arke, though covered with Badgers skinnes: the world sees the blacke side, but not the best side; they cannot see invisible things, till they have obtained faith. Let me bee light to God, though darke to the world: when God shines on me, then am I bright upward, and then I resemble his light as the drop doth the Ocean.

Exod. 25.5.

The Moone more remote from the Sunne, is bright downeward; so the lesse portion of grace, and the more remote from God, the more welcome to the world: It is my Lord *Esau*, though prophane; and *Agrippa*, and *Bernice* are seene with great Pompe, *Absolom* and his foote-men, *Belshazzar* and his Captaines, and Concubines, *Herod* and his royall apparell have terrene glory; yet these are remote from the Sunne of righteousnesse. Oh that I could neglect that splendor is fled, with a neglect of communion with God: Let mee never bee so shining toward the earth, that I may bee darke towards heaven: Let me not flatter for favour, nor feare contempt; but let me draw neare to God, that he drawing neare to me, the raies of his light shining on me, shall make me both honourable and satisfied.

Secondly,

Secondly, *of the Moones borrowed light.* Sect. 2.

1. THe light of the Moone is received.
2. The light of the Moone is communicated.
3. The Sunne lending his light hath not the leſſe.

First, it is a received light.

She hath light in her, but it is not of her: the ſtreams that came into Paradiſe, had not their ſpring in Paradiſe; the graces the Church hath, are all received. 1. *Cor.* 4.7.

Applications.

1. Let me humbly acknowledge I am a receiver from God, and deeply ponder this, great receipts muſt have great accompts: he that hath two talents muſt accompt for two; he that receives five, muſt anſwer for five: a day will come when I ſhall be called to give account of my ſtewardſhippe. *Luke* 16.2.

2. I muſt beware of pride, I am but a receiver, and muſt be called to a reckoning. Pride growes from this, we looke on the middle, and neglect both ends: men enjoy ſome preſent excellency, which breedes pride, as Iron doth the ruſt. Remember thy originall, remember thy accompt, thou ſwolne duſt and aſhes; I came naked into the world, without a ragge of cloathes, or dramme of grace; ſhortly I muſt deſcend into the grave, and carry nothing with me, and muſt ſtand at the barre to anſwer how I have imployed my gifts, my wit, my wealth, my time, my ſtrength, and abilities; all I have is but lent me, why ſhould I bee proud of that the Lord betruſts me withall? Let me labour to uſe it well, and learne to be humble.

Secondly, the light of the Moone is communicated.

She receives light, and we pertake of it: the Moone receives not light onely for her ſelfe; wee receive not our talents to hide in a napkin; we muſt diſperſe and

sow abroad of our wealth, *Psal.* 112. 9. *Heb.* 13. 16. and be as good stewards of Gods manifold graces, to the edification of others. 1. *Pet.* 4. 10. Let the little *I* have bee well employed; let my gifts edifie, encourage, and comfort others, alwayes endeavouring to be distributive and communicatiue.

Thirdly, the Sunne lending his light hath not the lesse Nor hath God the lesse for giving largely to others; he gives abundantly, yet is not the poorer: the wise Virgins could not spare oyle for others; but God hath sufficiency for himselfe, for others, for all. Lord if thou give me wisedome, it diminishes not thy owne: open the treasures of thy blessings, and let the fountaine of thy goodnesse over-flow, and runne into my soule, so shalt thou pleasure me a poore creature, and not disparage thy selfe, my blessed Creator.

Sect. 3. Thirdly, *of the Moones blacknesse and blemishes.*

1. THe blemishes are reall.
2. The blemishes are apparant.
3. They are continued and remaining.

First, the blemishes are reall, not feigned, or imaginary; so are the blemishes of my soule true and reall blemishes; *I* am really guilty and polluted, and neede a reall satisfaction by Christ, and a reall renovation by Gods holy Spirit.

Secondly, the Moones blemishes are obvious and apparant, so are the sinnes of Gods people apparant to him, *Psalme* 90. 8. and apparant to others, as were the sinnes of *David* and *Peter*: apparant to our selves. *Psal.* 51. 5.

Lord let my iniquities be forgiven, and my sins covered; not from thy omniscience, (that is impossible) but from thy judiciall view: Lord looke not on my sins to take vengeance; and let me so looke on the apparant faults

faults of others, that I forget not to looke on their apparant graces.

Thirdly, the Moones blemishes are continued; so are the blemishes of the regenerate. St: *Paul* had a law in his members: these *Canaanites* are left for our exercise; perfection is for the next world, here we are as the Moone with blemishes.

Applications.

1. Alas poore soule that I am, not onely in a place polluted, *Mich.* 2. 10. but my very soule is polluted, and my pollutions sticke fast upon me, *Heb.* 12. 1. so that much Niter and Sope will not wash them away.

2. Yet there is a fountaine opened for sinne and uncleanenesse, *Zach.* 13. 1. There is a blood that can cleanse from all sinne, 1. *Joh.* 1. 7. and make me whiter than Snow.

3. Death is not to bee abhorred as the greatest evill, for it puts an end to my pollutions: *He that is dead, is freed from sinne*: Rom. 6. 7. Death takes away our sins as well as our lives, then perfect holinesse and happines shall meete, our blemishes shall be done away, *and we shall shine as the Sunne*, Mat. 13. 43.

Fourthly, *Of the Moones mutation.* Sect. 4.

Like the English people, she ever changes her forme and shape, and hath a diverse light, sometimes like a bow, and sometimes like a globe; she is called Μὴνη: when she is new and seemes horned, she is Δίχομηνος, being halfe at the full at eight daies old, she is Ἀμφίκυρτος, when there is doubt of the full roundnesse, she is Παντελὴς, shining at the full, going from the Sunne she hath hornes toward the East; comming toward the Sun, her hornes be toward the west: the side toward the Sun is alwaies the bright side.

Considerations.

1. As the Moone is alwaies mutable, so are all things under it; the Windes change, the waters ebbe after flowing, the earth lies dead in the winter, but buds, springs, blossoms, and beares fruit in the Summer: generation and corruption is acted on this terrestriall globe.

Oh how mutable a creature is man? first an embrion, then a living creature growing till he be borne: Then he cries at his birth, and is restlesse till his death: First hee changes from an infant to a childe; from a childe to a youth, from a youth to a man; from weaknesse he changes to strength, and from strength to weaknesse againe: In youth he is more strong and lesse wise, in age more wise, but lesse strong; every steppe he treades he is mutable; now he goes, anon he runnes, then he sits, then he eates, anon he is weary of eating; he desires his bed, and in short time is weary of it; he would be rich, then honourable, then he longs for pleasures; he will marry, and if he could he would againe be unmarried; he wil to sea, and shortly desire the shore: Man is made of composition, and alwaies subject to alteration: now he laughes, and anon is madde angry; now embraces, anon he strikes and stabbes; to day he is at his recreation, to morrow groaning on his sicke bed; to day in a Bower feasting, to morrow in the field fighting: he desires, hee rejoyces, he feares, he sorrowes, now patient, anon vexed; now zealous, anon cold. *Ahasuerus* loves *Vashtai*, but anon hates her; hee honours *Haman*, then he hangs him. *Ammon* lusts for *Tamar*, anon despises her. A man is an unsetled thing, he never leaves rumbling till hee comes to the pit, and there he doth change to dust, whereof hee was made.

2. If there be a necessity of an unavoidable mutation, let me labour to change for the better; to change from *Adam* to *Christ*, from nature to grace, from sinne to sanctification: Those which be never changed cannot be saved,

saved; *those which are in the flesh cannot please God.* Rom. 8.8. *Except we repent we must perish.* Luke 13.5. Let me labour to be renewed and changed. *Rom.* 12.2. This will evidence that I beare his Image. 2. *Cor.* 3.18.

3. All my little changes are but fore-runners of my great change. *Iob.* 14.14. Death will come, let me prepare for it, by seeing his approaching, and pulling out his sting, which is done by faith in Christ his blood, and serious repentance: the thoughts of my end should be the end of my thoughts, and my thoughts of death should be as a bridle and a spurre; so death would be to me not a ruine, but an advantage.

The fifth branch is, *of the Moones gubernation.* Sect. 3.

HEr Regiment is over the waters, a moist government: the flood and ebbe is according to the encrease and wane of the Moone: what power she hath on our braines or blood exceedes my knowledge: but this is plaine, the Moone drawes the Ocean, as the Adamant doth the Iron. At new moone and full moone the tide is highest.

Conſiderations.

How is my condition like the Moone: as in my mutation and blemishes, so in my calling and condition, being Clerke and Steward to the Water engines; like the Moone I cause the waters to flow abroad by my direction.

1. The Moone was appoynted among the rest of the Planets for this office: so I was chosen from the rest to my place.

2. The Moone is under the Sunne, and an inferior, yet over the waters as a governour: So am I under my superiors; yet, as the Centurion, have servants under me.

3. The Moone is faithfull in her Regiment, and was never knowne to stoppe a tide, or take a bribe to pervert

order,

order, to teach me my duty to keepe order and Iuſtice.

4. The Moon is ſometimes clouded, yet ſtill hath relation to the waters; ſo is my inclination that way; when other occaſions keepe me away, I forget not my relation that I beare toward the water-workes.

5. The Moone is leſſe welcome to theeves, who love the darke, becauſe their deedes are evill, and I finde my ſelfe moſt maligned by them, whoſe falſhood I diſcover.

Secondly, the Moone over the waters, is as the King over the people.

1. As many droppes makes a River, many rivers an Ocean; ſo many people doe make up a Nation, or an Army.

2. Waters are ſometimes calme and quiet, and ſometimes troubleſome: ſo are people, ſometimes quiet, ſometimes raging and furious.

3. Water are for ornament and defence, profit, and refreſhing: ſo are people to the Prince.

4. Some waters are ſalt, ſome are freſh, ſome are bitter, ſome are for healing: ſo are the people, ſome are tart, byting, and cenſorious; ſome are ſweet loving, amiable; ſome are good, mercifull, and religious.

5. Some waters are more obvious, ſome are more obſcure, and runne under the ground: ſo ſome people have places of eminence, others are more obſcure and retired.

Concluſions.

1. If waters bee governed by the Moone, it may teach us not to deſpiſe government: it is nature that is refractory, grace ſubmits.

2. United forces are ſtrong: many droppes make a Sea, and carries great ſhips.

3. Let me pray for the waters of the Sanctuary, the ſaving graces of the Spirit, that I may be cleanſed from my naturall pollutions: for water cleanſeth, that my tentation may be allayed in reſpect of their heate: water cooleth,

cooleth, that I may be made fruitfull in all goodneſſe: water cauſes fructification, thus I have a little digreſſed from the moone to the waters, it being an element I am much converſant withall. So much of the Moones regiment.

Of the Starres.

1. *Of the time of their creation.*
2. *Of their exceeding greatneſſe.*
3. *Of the multitude of the Starres.*
4. *Of their uſe and ſervice.*
5. *Of the glory of the Starres.*
6. *Other Queſtions reſolved concerning Starres.*

First, *Of the time of their creation.* *Sect.* 1.

THe Starres were created in the beginning of time, in the fourth day of the world. *Gen.* 1. 16.

1. The Starres are ancient, yet uſefull: they do keepe their vigor and brightneſſe to this time: to teach mee, if I live to be old, to flouriſh in my age, to keepe my vigor and zeale. 1.

2. The fourth day after the creatures beganne to come to order, then the Starres were made; to teach me this, that at the firſt I am but a confuſed *Chaos*; then comes conviction as the firſt light; but when I come towards perfection, & endeavour to ſeparate my affections from my ſinnes, and there is a Firmament of heavenly mindedneſſe in my upper region, now there is knowledge, and judgement, and ſanctified reaſon ſet up by the 2.

Lord to shine orderly in my hemisphære, as the Sunne, Moone, and Starres.

3. Before the fourth day there was a light for the day, but none for the night: Now lights are made for the dark, to teach me now there is no time, but I should behold Gods workes: I may in a darke night see the army of heaven above my head, and so take occasion to praise my Creator.

4. The fourth day, were Lights made, there was light before, but now more excellent and durable lights: Let my last workes be my best, and my progresse be such that my conclusion be most excellent and honourable.

5. The fifth day the Starres were made, now if a man be within doores, there is a Candle: if he go forth, there is Starre light, God loves the prosperity of his creatures; day and night have we externall light from Heaven: I desire a perpetuall spirituall light from the God of Heaven.

Sect. 2. *Secondly, of the greatnes of the Stars.*

TO leave all Astronomicall conjectures, I may conclude the *Starres* are of an exceeding greatnesse; else it were unpossible to see them, they are so farre above us.

Applications.

1. Greatnesse and Goodnes may be together; God is great and good, so are the *Stars*, so have some men bin great and good; as *Iob*, *Dávid*, *Iosias*; such men are honourable alive, and being dead, men speak of them, and their goodnes both together. 2 *Chron.* 32. 32.

1. Cron. 3 2. 32

2. The *Stars* are great in quantity, yet do seeme small to the beholders: so are the godly, great with God, small in account of the World; greatly dignified with heavenly graces, protected with Angels; yet slighted of the World, and of little account.

3. The *Stars* are small to our sence, yet great to our reason

reason: the senses are no fit Iudges of the things a far off, or aboue us, he that walkes by sense only, is a sensuall man; he that is guided by reason is a rationall man; hee that hath the light of faith, exceeds them both.

Thirdly, of the multitude of the Stars. Sect. 3.

THey cannot be numbred. *Ier.* 33. 22. If we looke up, we may behold the army of them, and conclude they are exceeding many. But how many that exceedes our humane capacity, here the best Arithmetician is at a non-plus.

Applications.

First, seeing I cannot number the *Stars*, for tis impossible; it is my wisdome to number my dayes, for that is profitable, to humble and weane my heart from pride and wordlines.

2. As the multitude of *Stars* discovers to us our impotency, so it discovers both Gods wisdome and omnipotency: his wisdome *Psalme* 147. 4. 5. *verses, Hee counteth the number of the Starres, and cals them all by their names*: his wisdome is infinite: his power *Iob* 9. 9. 10. *he doth great things and unsearchable, yea marvailous things without number*: these considerations are raysed on his making of the *Stars*.

3. It may comfort us in this, that many shalbe saved: *Gene.* 22. 17. *Beleevers shalbe as the Stars for multitude.* Though compared with Reprobates, they are a little flocke, yet in themselves they are innumerable.

4. The spacious Heavens are al over bespangled with *Stars*, to shew the perfection of Gods workes with glorious ornaments, and it shewes Gods bounty to us below, which at sea and land every where enjoy the *Stars* for profit and delight.

Sect. 4.

Fourthly, of the use of the Stars.

FIrst they are for ornament. 2. They are for distinction of day and night. 3. To shew the seasons of the yeare. 4. They be signes of weather. 5. They have an influence on the inferiour things here below.

Considerations applicatory.

First, the *Stars* are for ornament, and ornaments are for welbeing, and do come from riches. First, God gives a being, then a welbeing; he gives a being in *grace*, and sayth to the Soule live: then he gives endowments, and comely ornaments, *Ezek.* 16.11. If once I have a being in *grace*, I shall have an honourable being at the last, therefore I must hope and waite.

2. I am to admire Gods riches and bounty hee hath made for himselfe, and doth enioy the Heavens, earth, and the seas, with all their ornaments. Rich men have great variety, and every roome is furnished, wee admire them too much; let us admire Gods magnificence and riches his royalty and bounty in all his workes.

3. Ornaments are not unlawfull; *Solomon* had his Throne with carved Lyons by the stayes, which were for ornament: soft rayment may be in Kings houses. *Ioseph* had a party coloured coate. *Gen.* 37.23. and a ring, and a chayne of gold, *Gen.* 41.42. people may use them according to their dignity.

These Cautions are needfull.

1. That they be rather cast on us by some act of Gods providence, not eagerly cared and sought for.

2. That we avoid garishnes, and neglecting modesty.

3. That we in cost on them exceed not our abillity.

4. That we mind them not so much, as we do the inward graces and ornaments of the soule.

5. That we take the ornament God gives, that wee take heed of the pride God hates.

6. That

6. That every day wee be not brave like *Dives*, we that are inferiour people.

7. That we lay them aside in times of humiliation. *Exodus* 33. 4. 5. *verses*.

Secondly.

The Starres are for distinction of day and night: the Sun doth rule the day, the Moone and Starres do rule the night. 136 89

1. Distinctions are lawfull, God teaches them both by his word and by his workes, we may distinguish and separate, chuse and refuse: the Anabaptists which refuse them, and call them turning of devices, do speake out of their ignorance and emptines.

2. Distinctions are not only lawfull but usefull, and of absolute necessity: we must distinguish of persons, times, places, things of matter, manner, end, &c. *Qui bene distinguit, bene docet: He which distinguishes well teaches well.* Go preach the Gospell to every Creature, saith our Saviour; we must distinguish betweene reasonable and unreasonable Creatures: some have mistaken, and preacht to fishes, as it is reported. God heares not sinners. *John* 9. there are repentant sinners, and unrepentant sinners: Separate your selves, 2. *Cor.* 6. There is a separation from Infidels, which is a duty; and a separation from Christians (holding the same Creede with us) which is a Schisme. Mark 16 15

Thirdly, and fourthly.

The Starres doe shew the seasons of the yeare. *Iob* 38. 31. There is mention of *Pleiades* and *Orion*. *Iob* 9. 8. There is *Arcturus*, a Starre neare *Vrsa major*, by us called *Charles-waine*. *Pleiades* is the starres which doe bring in the Spring with their sweete influence: *Orion* brings in the winter, and hath his bands, the frost bindes in that season. *Arcturus* is seven Starres; and *Canicula* betokens heate, beginning the 15 of *August*, and ending fifty dayes after. Thus the starres shew the season of the yeare, and are usefull.

Applications.

1. Here is great wisedome and Arte to learne effects by causes: the *Iewes* could discerne the face of the sky: Astronomers observe the course of the heavens, and the conjunction of the Planets: and Religion fore-sees the frost of misery, the tempests of indignation, the heate of judgement.

1. When sinne is universall. *Gen.*6.11. *Ier.*6.13.

2. When faithfull Ministers are mis-used. 2. *Chron.* 36.37.

3. When God takes away the stay and strength of a nation. *Isai.*3.1.

4. When men are incourageable, and reforme not by former judgements. *Amos.*4.6.8.9.10.11.

5. When the divorcing sinne of Idolatry is acted. *Iudges* 2.11. *Iudges.*5.8.

These evills fore-shew judgements, as the Starres doe fore-shew the seasons.

2. There are some seasons I am to have an especiall respect unto.

1. The time of youth to be well seasoned.
2. The time of the Gospell to steeme it, and submit.
3. The company of the godly for edification.
4. The time of prosperity to gaine saving grace.
5. The time of adversity to gaine humility.

Fifthly,

The Starres have influence, but the knowledge thereof is very obscure: the influence of the the Sunne and Moone is more apparant: The safest way is to consider the influence of the Starres negatively.

1. Things cannot bee fore-told by the starres, by casting mens nativities, how long they shall live, and what death they shall dye.

2. Nor doe the starres fore-tell inevitably the daily weather long before it come to passe: their strength that so studdie, is but conjectures.

3. Nor

3. Nor can men by the Starres finde out things that be loſt.

4. The Starres worke not the wills of men in the leaſt degree.

Their exhalations, their heat and light farre exceeds my capacity: I admire them that gives them their operations.

Applications.

1. Thoſe men are too blame, which out of pride and curioſity, abuſe the ſtarres, perverting them to a wrong end, groundleſſe predictions, and caſting nativities.

2. Let Miniſters, who are Starres in the viſible Church, have by the word they preach a ſweet influence on my ſoule, that I may have the light of Knowledge, the heate of zeale, the exhalation of heavenly mindedneſſe; this influence ſhall make me both fruitfull and joyfull.

Fifthly, *of the glory of the Starres.* Sect. 5.

THeir glory is their bright ſhining. 1. *Cor.* 15. 44.
They have glory.

They differ in glory.

There is difference of contrariety, ſo blacke and white doe differ: There is a difference of degrees; ſo the ſtarres doe differ: all have excellency and glory, but all have not equall glory.

Conſiderations.

1. Gods workes are glorious, and doe deſerve our conſideration, our praiſes, our admiration. *Pſalme* 92. 5. 483

2. Variety proves Gods wiſedome and ſoveraignty.

3. As there is difference of Starres, ſo there is difference of Chriſtians in the hemiſphere of the Church.

4. There ſhall bee degrees of glory at the reſurrection. 1. *Cor.* 15. and thoſe which convert many ſhall have the greateſt glory. *Dan.* 12.

Sixthly,

Sect. 6. Sixthly, *Questions resolved concerning the Stars.*

Quest. 1. HOw did the Starres fight? *Iudges* 5.20.

Answ. Some thinke the course of the Heavens and Stars, in regard of storme and tempest, was against *Sisera* in the battaile, the Starres fought from their bulwarkes or trenches: the influence of heaven was against him.

Ex suis aggeribus. Trem.

Quest. 2. What is it to make the nest among the Starres? *Obad.* 4.

Answ. To thinke they are in security, and safety, so be as presumptuous, as if they were out of danger, and lodged among the Starres.

Quest. 3. How doe the Starres praise God? *Psal.* 148.3.

Answ. God is praised of his creatures

1. Perfectly without distinctions: so the Angels in heaven and Saints praise him.

2. Sincerely: so the Church on earth doe praise him; yet hath Infirmities.

3. Declaratively: so the Starres doe praise him, and declare his excellency.

Quest. 3. How is Christ called the Morning-starre? *Rev.* 22.16.

Answ. 1. As the Morning-starre he brings light into the World. *Iohn* 8.

2. Men rejoyce when the Morning-starre doth appeare: so the Angels in heaven, and men on earth rejoyced when this appeared. *Luke* 2.

3. The Morning-starre communicates his light: so Christ communicates his graces: *of his fulnesse wee all receive.* Ioh. 1.

4. The Morning-Starre is excellent for brightnesse: so Christ is the chiefest of tenne thousand, *and annointed with the oyle of gladnesse above his fellowes.* Psalme 45.

Quest 4. How are the Angels and the Starres alike?

Answ. 1. The Angels are Celestiall, Heavenly creatures: so are the Starres.

2. The Angels are glorious: so are the Starres.

3. The Angels are innumerable: so are the Starres.

The

4. The Angels doe service to man: so doe the starres.

The disparity.

1. The Angels shine in the invisible heavens: the stars in the visible.

2. Though the starres bee swift in motions, yet the Angels excell them for celerity.

3. The starres at the end shall fall from heaven, but the Angels (as Gods elect) stand for ever. Matth. 24. 1. Tim. 5. 21.

Quest 6. Answ.

How are Preachers and starres alike?

1. The starres are above us in the heavens: the Preachers are above us in their places, being Elders, Fathers, shepheards.

2. The starres are lights, so are true preachers.

3. The stars have degrees of brightnesse, so have preachers diversity of gifts.

4. The starres doe comfort us; so doe the Preachers. *Isaiah 40. 1, 2.*

5. Starres fore-shew the seasons: the Preachers are [illegible] doe forewarne us.

[illegible] cars doe shine in the darke: and the Preachers [illegible] shining among the prophane & sinneful people.

7. The starres shine, though some regard them not: so the [illegible] doe exercise their function, though some regard [illegible].

8. The stars are most honoured of the Astronomers and learned that know their vertues, influences, & operations: so Preachers are most honoured of them which doe know the dignity of their calling, the end of their ministry, the necessity of preaching, the benefit that is gained by their labours.

9. When the Sun appeares, the stars do then vaile their glory: so the true preachers give glory to Christ, and lay aside their owne glory.

The Disparity.

1. The starres are made of pure matter, and contiue: the Preachers be made of composition, and dye, and have succession.

2. The ſtarres teach by the eyes: the Preachers teach our eyes by example, our eares by doctrine.

3. The ſtarres keepe a great way above us: the Preachers eate and drinke and converſe with us.

4. The ſtarres put no difference betweene good and bad, but ſhine equally to all: but the Preachers do make a difference betweene the pretious and the vile, *Ierem.* 15.19 and teach the people to diſtinguiſh as it is. *Ezek.* 44.23.

5. The Starres have a concordiall harmony; but preachers ſometimes diſ-agree. Acts 15.29.

Queſt. 7. Wherein ſhould all Chriſtians be like Starres?

Anſw. 1. No be heavenly minded, to have our converſation above, the ſtarres are heavenly.

2. Not to envy one another: the little ſtarres doe not envy the great ones.

3. To ſtand for the truth when it is oppoſed: the little ſtarres doe ſhine in the darke.

4. To keepe our places, without aſpiring, or negligence: the ſtarres abide where God hath placed them and keepe their courſes.

5. To doe good to them a farre off: the ſtarres doe communicate their light to us, though they be exceeding farre above us.

Queſt. 8. Which be the Planets?

Anſw. 1. *Luna* the Moone which is next to us: her race is finiſht in twenty eight dayes.

2. *Mercurius*, which accompanies the Sunne, and is never but thirty degrees from the Sunne.

3. *Venus* a bright ſtar: her courſe is 248 daies.

4. *Sol* in the middeſt of the Planets his race is runne in three hundred ſixty five dayes and ſixe houres.

5. *Mars*, a hot and dry Planet; his courſe is two yeares.

6. *Iupiter*, hot and moyſt: his courſe is twelve yeares.

7. Sa-

7. *Saturne* cold and dry, the highest of all the rest: his race is thirty yeares.

Of the Aire.

1. *Of the clearenesse of the Aire.*
2. *Of the softnesse and pliablenesse of it.*
3. *Of the largenes and unive sallity of it.*
4. *Of the usefulnesse and commodity of it.*
5. *Of the continuance of the aire.*
6. *Questions resolved.*

First, *Of the clearenesse of it.* *Sect.* 1.

THe Aire of it selfe is cleare and pure; of a thinne and invisible nature: when we say the aire is clarified and purged, it is not from any malignity that is in it selfe, or any pollution; but it is from the addition of fogges and vapours, which by exhalations arise from the earth into the pure aire. The lower reigion of the Aire is not so cleare as that above, yet the aire is all one, simply, and singly, pure, and cleare as the Crystall.

Conclusions.

1. Pure is hee that made the Aire. 1. *Iohn* 3 3. *God is pure*: yea, so pure, that in comparison of God, *Cœli non sunt mundi, the heavens are unclean in his sight.*

2. I am impure, although the aire be pure: impure in my nature, *Iob.* 14 4. impure in my life, therefore am commanded to cleanse my selfe. 2. *Cor.* 7. 1.

3. I sucke in the pure aire, why should I not labour

for purity, and so answer the pasture I feede in.

2. The Religion we professe is, θρησκία καθαρὰ, a pure Religion. *Iames* 1. 27.

3. The Catholicke Church: we in our Creed beleeve to be holy.

4. The ordinances are for this end; the Word and Sacraments, the whole Church liturgy; all reading, meditations, godly conference, tends to this end: none will deny this, unlesse some unclean spirit, or unclean person.

5. No impure person shall attaine to happines. *Revel.* 21. 27.

Secondly, *of the softnesse and pliablenesse of the Aire.*

Sect. 2.

EVery winde moves it, and every substance causes it to give place: it yeelds to every thing, and seldome resists any thing.

Conclusions.

1. It is excellent when purity and pliablenesse do meete together; to be soft tender-hearted, and pliable to that which is good, and of a yeelding disposition.

1. It is commanded. *Tit.* 3. 2. *Ephes.* 4. 32.

2. It is commended: *Ier.* 35. 14.

3. It is rewarded. *Gen.* 13. 14, 15. After *Abraham* had yeelded to *Lot*, God came to him, and gave him all the land of *Canaan*.

We must yeeld

1. To the commands of God. *Psal.* 27. 8.

2. To the commands of men which crosse not God. Titus 3. 1.

3. To taxes imposed, though we might argue against them. *Matth.* 17. 27.

4. To the weake. 1. *Thes.* 5. 14.

5. To Gods disposing providence. 2. *Sam.* 15 26.

We must not yeeld.

1. To Idolatry, though secretly tempted, or strongly urged. *Deu.* 13. 6. 7. 8.

2. To

2. To mens commands which crosse God. *Act.* 4.19.
3. To the examples of the wicked. *Ephesians* 5.7. *ver.*
4. To Sathans tentations. 2. *Peter* 5.9. *verse.*

Against we must yeeld.

1. To God for his owne sake.
2. To men for the Lords sake.
3. To the passionate for peace sake.
4. To the weake for Conscience sake.
5. To the poore for their needs sake.
6. To them that offend us for mercies sake.

To yeeld.

1. To the good that we may incurage them.
2. To the bad, that we may silence them.
3. To friends, that we may rejoyce them.
4. To enemies, that we may win them.
5. To all, that we may edifie them.

Against, not to yeeld but withstand.

1. The Apostates, that we may shame them.
2. The Heretickes, that we may convince them.
3. The Schismaticks, that we may regaine them.
4. The Innovators, that we may escape them.
5. The beastly prophane, that we be not corrupted by them.

Thirdly, of the largenesse of the Ayre. *Sect.* 3.

IT hath a large Circuite, a spacious being, yet limited; if we go up to the Clouds tis there: if we descend to the vaults and Caves of the earth, tis there: if you goe beyond the Seas, tis there; it hath a kind of *ubiquity*: God, our Consciences, and the Ayre are every where present, shut the Windows, barre the doores never so close, draw the Curtaines together, yet these three cannot be kept out.

Conclusions.

1. If the Ayre be present every where, much more is

God; the Ayre is limited his place; but God his center is every where, and his circumference no where: the Heaven of Heavens cannot contayne him: he is in Heaven in his Majesty, in Earth by his providence, in Hell by his judgments: his omnipresence should teach me reverence and sincerity.

1. King. 8.

2. The Ayre is like to God, in this: tis present every where, but seene no where.

3. The Ayre in some places is darke and terrible: in some places light and comfortable. So is God, to some terrible in his judgements, to some comfortable in his presence and promises, mercies, and favours.

4. If a man doe but open his mouth, the ayre fils it: so if we open our mouth to God, and pray in faith, God hath promised to fill it.

Psal. 81. 10.

5. If a man be buried in the earth, the ayre leaves him, and he putrifies and rots: so those men are wholy earthly minded, sincke under earthly cares, buried in earthly desires, and in worldly hopes, God leaves them and they rot, decay, and perish.

6. A man that hath good ayre, is in possibillity of health and chearefulnes: but hee that enioyes communion with God, hath certainty of soules health, and shall have so much comfort first or last, as shal exceed worldlings.

Sect. 4. *Fourthly, of the usefulnesse of the Ayre.*

IT is so usefull, that we live in it, and cannot live without it: tis more usefull then fire and water, friends or money: with the ayre we do eate and drinke and sleepe, worke, walke, play, and refresh our selves: ayre is usefull in prison, in sicknesse, at all times, in all places: the ayre is with us in contempt, in disgrace, in all miseries, the ayre will visite us, abide with us, offer it selfe to goe downe to our Lungs and refresh us.

Conclu-

Conclusions.

1. How good is God that makes the Aire so common; the poore Plough-man hath a better portion in it, than the rich Citizen: The Aire is Gods doale to the world, all share in it; the dogge, the horse, the swine are not deprived of it: yet it is more pretious than the gold of Ophir: the Rubies and Pearles are not to be compared with it: were it not to bee had without price, a man would part with all his substance for it, and purchase it with his chiefest treasure; yet God in bounty makes it common, and more plentifull than the stones of the street: O blesse his name for ever.

2. The Sunne is the cause of the usefulnesse of the aire, for of it selfe it is both cold and darke: so is my soule without grace, both darke and cold, till God doe shine on me with light and heate.

3. Let me learne of the aire to be usefull, that others may have benefit by me: endeavouring to behave my selfe so toward my governours, my family, my kindred, my neighbours; toward the poore, the weake, the strong, that I may be usefull to all; so shall I not live without being desired, nor dye without being bewailed; my enemies will wish to be like to me; and my friends will rejoyce to speake of me, and my conscience will speake for me.

Fifthly, *of the continuance of the Aire.* *Sect. 5.*

THe aire and all things are continued by an upholding providence of God, *Psal.* 119. 90. 91. Good things in their want doe breede desire, in their enjoyment they bring delight, comfort, and contentment.

Conclusions.

1. As the Aire is constantly continued, so the love of God to his people, our sinnes, if we repent, deprive us not of it. *Psal.* 89. 33. nor our afflictions, *Psal.* 94. 15.

nor

nor yet death it selfe, *Rom.* 8. *ver.* 38. The loue of God compasses us, and continues with us, as surely and as sweetly as the ayre we do breath in.

2. God takes not away this useful Creature, but continues it, I must learne of him not to take away from men that which is most usefull, that which they cannot well bee without: To take a poore mans tooles to pawne, or his bed-clothes or garments, and keep them, is somwhat harsh: To with-draw maintenance from my teacher, to take away the good name of my brethren, to be a meanes to keepe bread from the Market, or preaching from the people, is not the Divine, but the diabolicall nature.

3. The aire is continued (amongst others) to them that are evill, and sinne against God, and blaspheme his name: To teach me, not to doe the worst I can to those which are evill, and doe me wrong, but to be patient toward them, and to strive to overcome them by supplying their wants and necessities.

4. At night the aire hath his being, though it wants the well-being to me, that is, it doth want light and heate: so grace may give me a being, though I want the comfort and exercise for my well-being: but the sunne-shine of favour brings feeling, comfort, and joy.

Sect. 6. Sixthly, *Questions resolved about the Aire.*

Quest. 1. WHere doe you prove the Aire was created?

Answ. The aiery region is called heaven: There are three heavens; the Imperiall heauens, where the Angels are; and Elementary heavens, where the Sunne, Moone, and Starres are; and the Region of the Aire, where the Fowles doe flye, called the Fowles of heaven: *Mat.* 13. 32. which heaven is the aiery region. When God made the Firmament, he made the aiery region.

Quest. 2. How is Sathan said to be from beneath: *John* 8. Yee

are

are from beneath: ye are of the Divell, saith Christ. Yet in *Ephes.* 2. 2. he is the Prince that hath his power in the aire.

There is beneath in place, & beneath in dignity: a Lord may be beneath a slave in place, the slave may be in the chamber above him: there is beneath in respect of dignity, so the people are beneath the Prince: Sathan is from beneath in respect of cursednesse, basenes, and indignity. *Answ.*

How are the clouds supported by the aire; seeing the aire is more thinne and pure: doth the weaker uphold the stronger? *Quest.* 3.

The Lord upholds all things by his power; the earth he hangs upon nothing; he is not tied to meanes, nor to give a reason of his doings: the Clouds are upheld (it is so) but by what meanes, our ignorance of it is no vice in us. *Answ.*

Have fishes aire in the seas and rivers? *Quest.* 4.

As the wind blows where it listeth, and we know not whence it comes, nor whither it goes: so it may be said of the aire, how it penetrates or commixes it selfe with a contrary element, what path it hath under water, what aire fishes have, or whether they breath by the Gills, we may question, but should avoyd curiosity, and never looke for full satisfaction. *Answ.*

Are not some Masters of families to be blamed (that being able in state) they are so grosly worldly minded, that they deprive themselves of the fresh aire, and also their wives, and children, and servants, and let them have no time, or too little time to refresh themselves. *Quest* 5.

They deprive themselves of a sweet blessing and demonstrate to the world what a hard master their Lord *Mammon* is, that takes them so hard, and makes such drudges of them? for the fresh aire cheeres their spirits, farthers their health, encreases their appetites; abroad, neare the City, or farre off, as they goe, they *Answ.* 4

eate of the fruites of their labours, rejoyce their children, encourage their ſervants: if they have grace, glorifie God in his workes; doe good by conference and example amongſt the countrey people; returne to their home, and with a freſh Career, with cheerefulneſſe, and activeneſſe they fall againe to their trades and callings, their whet proves no let, they bleſſe God for the good aire, and the good creatures, which with good conſcience they have uſed, having taken their libertie, and not abuſed it.

Queſt. 7. Doe ſome erre on the other ſide, in going too often abroad (as they ſay) to take the aire?

Anſw. As the Foxe goes to take a prey, may himſelfe bee taken of the dogges; ſo ſome are taken captives of pleaſure; a man is in hold, though he be tyed with a golden chaine. Theſe men erre,

1. That finde time to goe out of the City for aire, but finde not time in the City to goe to Church.

2. That being poore, and their families want.

3. That being abroad fall to gameing, or drunkenneſſe, or exceſſe.

4. That minde not, nor ſpeake of God and his works in their refreſhings.

5. That ſuffer not their wives & children to be refreſht, but are all for themſelves with their companions.

6. That are too laviſh in expences by vaine-glory, or liquoriſh appetites: ſweet mouthes, as we call them.

7. That take the aire for pleaſures ſake, not for healthes ſake; men doe not whet a knife but for uſe.

8. That working hard on the weeke daies, do take the Sundaies to be daies of ſenſuall pleaſure, feaſtings, drinkings, and exceſſe.

9. That over worke and over watch their ſervants to maintaine their pleaſures and expences going abroad.

10. That ſo accuſtome themſelves to take the aire, & take their pleaſures, that their hearts are ſtolen away, and their trades

trades and callings be as bonds and cords, burthens, and as prisons: in stead of being refreshed, these men are spoyled. So much of the Aire.

A Postscript concerning the Aire.

1. I see there is no vacuity in nature; every vessell is full of aire, or of other materials.

2. My head is in the aire, which is the first heaven; my eyes looke up often to the element, the second heaven: O that my heart were more often with the Lord in the 3 heaven, that I might set my affections on things above *Col.* 3. 1. and have my conversation in heaven. *Phil.* 3.

3. The aire is the meeting place of the Lord Christ, and the Saints, (as St. *Paul* saith) *we* shall meet the Lord in the aire: (*id est*) the last living Saints: if the aire doth so much refresh us now; what shall then the refreshing bee? then is the time of refreshing. Act. 3. 19. *Tempora refrigerationis.* 1. Thes. 4. 17.

4. I cannot live a naturall life without the Aire, but the life in heaven needes it not; there needes no Temple for worship, Sunne for light, or aire for breath; then God will be musicke without instruments, sweetnesse without sugar, wealth without money, health without food, and life without the aire.

Quest. 8. How dark was the aire 3 daies amongst the *Egyptians?*

Answ. So darke, that the thicknes and fogs were felt sencibly. *Exod.* 10. 21.

Quest. 9. What were the consequences thereof?

Answ. 1. It is probable the Candles could not pierce it, for it was *tenebra caliginosa.* Ful of obscurity.

2. They remained in their places, as in chaines.

3. They were horribly affrighted. Read *Wisdom* 17.

4. Their terrors, it is probable,

1. Kept them from sleeping. 2. Caused fainting and sowning. 3. Brought famine and death to some. 4. They

were more terrible to themselves than the darkneſſe.
5. This was an earneſt of darkneſſe to come.

Of the Clouds.

1. *Of their cauſe and production.*
2. *Of their progreſſe and tranſmigration.*
3. *Of their ſucceſſe and renovation.*
4. *Of their kindes and variety.*
5. *Of their uſefulneſſe and ſervice.*
6. *Of their diſſolving and diſſipation.*
7. *Of the Raine-bow in the cloud.*
8. *Reſolves concerning the clouds.*

Sect. 1. First, *of the cauſe and production of the clouds.*

THe prime cauſe is God; the inſtrumentall cauſe is the Sunne; the Sunne hee raiſes out of the water vapours, and out of the earth exhalations: A vapour is a watry thing, an exhalation is an earthy thing, yet is not earth: vapours have a warmth and moyſture, and riſing in the middle Region of the arey, (which is cold) become more thicke, and are clouds: exhalations being hot and dry, come not to clouds, but to meteors, and if they prove clammy, and cling together, and become fiery, they have divers formes and apparitions in our ſight: ſo then the clouds are produced of moyſt vapours drawne up by the Sunne or Planets: which appeares, ſet a ſaucer of water in the hot Sunne-ſhine, it will in ſhort time be drawne up; now that which was ſomething, is not annihilated.

The Clouds are called vapors. Pſa. 135 7. *Educit nubes ab extremitate terræ.* Pſa. 148 8. *Facientes ut aſcendant vapores ab extremitate terræ.*

Conſiderations.

1. Two contraries may agree for a common good; the Sunne and water produce the Clouds; ſome men are of

of contrary disposition, and cannot agree; yet in advancing the Gospell, maintaining the truth, releeving the poore, let them joyne in this, and be like the Sunne and the water, which differ in nature, yet meet, and do good together.

2. I learne to deny my naturall disposition, to obey the higher powers; the nature of the water is to descend, but by a heavenly influence it ascends: I will deny my selfe in that may offend a weak brother, equall to me, and will not be refractory in an indifferent thing, to yeeld to my superiour which is above me.

3. I see what a sweet influence doth; it causes the vapors to come from below, and mount up on high: a sweet disposition gaines a voluntary service) let me shine on them below me with the beames of favour, and warme them with kindnesses, and winne their affections; then they will beginne to bethinke themselves of motion toward me, and I shall prevaile with them more than by a sterne carriage, threats, or stripes.

Secondly, *of the progresse of the clouds.* *Sect.* 2.

THey have their progresse in the middle region of the aire: the aire hath 3 regions; the highest is very hot, being next to the elemẽt of fire, there are generated comets, blazing-starres: the lower region is by reason of the reflexion of the Sunne beames, of a temper somewhat warm*: here are dewes frosts, hoare frosts, mists, &c. The middle region there the cold is kept in, and the reflective beams of the Sun reach not to it; there is the place where the clouds have their residence, and walke their circuit.

* By reason the Sun leaves us at night.

Considerations

1. As soone as the clouds are produced, they have their progresse, all things are ful of labour; I learne from them not to stand still: *Homo ad molestiam editur, ut scintillæ prunarum in altum evolant, Iob* 5. 7. Man is brought for to travaile, as the sparke of the hot coale flyeth up hastily; we are produced, we have a progresse, and shall come to a dissolution like to the Clouds: dust we are, and

to dust wee shall returne: when our progresse is finished.

2. The cloudes are carried on the winges of the wind to their places appointed, so am I carried by the providence of God to those places where I must doe service.

3. If the cloudes went to the upper region of the aire, we should never have raine, for the extreame heate would dry it up: and if they should be carried downe to the earth they would be troublesome to man; but are usefull in the middle region their proper place: so if I should meddle in things above my calling, I should waste my selfe and my time unprofitably, if I doe things below my place (uncalled) it is baseneſſe not humility, but in my owne place and station, I am most prompt and usefull, most seemely and commendable.

Sect. 3.

Thirdly, *Of the succession and renovation of the Cloudes.*

THe things of short duration have a succession, else their kind could not continue: the Heavens, Sunne, Moone, and Starres have a continuance without succession, but things of an inferiour being and habitation, are subject to a change and renewing, and are continued by generation and dissolution: the cloudes are renewed because they returne not againe in cloudes, but come to a dissipation.

Considerations.

1. This may provoke me to spend my time well, and to be diligent in well-doing: shortly I must to the grave, another succeed me, one generation passes, another succeeds: my care should be to leave tokens of vertue and godlineſſe as an inheritance to my successors.

2. When I see any worthy man decease in the Church or Common-wealth, to bewaile him, and goe in secret and

and pray to God to double his ſpirit on his ſucceſſor, that ſtill there may be a ſupply of good men.

3. What thankes doe I owe to the Lord for renewing the cloudes by whom we have raine? but above that, he renewes every morning, every meales meate his mercies, how ſhould I renew my praiſes and come before him with a new ſong of thankſgiving? Lam. 3. Pſal. 40.

4. Let me waite on the Lord, then my ſtrength ſhall be renewed: let me call on the Lord, to renew my heart with ſuch motions injective, that my wordes may be renewed effuſive, and my workes diffuſive, that as a renewed man my purpoſes may grow to reſolution: from thence to actions, with a perpetuall ſucceſſion. Iſa. 40.

Fourthly, *Of the kindes and variety of the Cloudes.* Sect. 4.

THere are divers kindes of cloudes, ſome are cloudes without raine, ſome are full of drops, ſome are great, ſome are ſmall, ſome are higher, ſome lower, ſome are darke, ſome are bright.

Conſiderations.

1. All are cloudes, all carried of winds, all are obvious; yet the difference is great: ſo is it with men in the viſible Church, all have their Initialls, alike enter in by Baptiſme, yet differ much in diſpoſition and behaviour. Some will be aloft above other; yet is it obſerved, the higheſt cloudes have the leaſt or no moyſtures: the great Andiarus beare leaſt, the chaffe in a heape will moſt commonly be upmoſt.

2. As in theſe heapes of cloudes ſome are good, ſome are bad; ſo in the Church, ſome are ſolide and ſincere, ſome are ſhew without ſubſtance, cloudes without raine, as St. *Iude* ſaith.

3. Some anſwer mens hopes, and yeeld them drops are for ſhaddow and refreſhing: ſo ſome by faithfulneſſe and

and fruitfulneſſe rejoyce men, and are a refreſhing to others.

Sect. 5. Fifthly, *Of the uſefulneſſe of the Cloudes.*

THeir uſe is two-fold: for judgement or mercy, *Iob* 36, 31. thereby hee judgeth the people, and giveth meate abundantly: In judgement theſe bottles were opened when the old world was drowned: in mercy at the prayer of *Eliah.*

The Cloudes are the water pots to water the world: the ſpouts of heaven to refreſh the earth, and make it fruitfull.

Conſiderations.

1. Let us aske of God the raine of mercy, to be given us from theſe windowes of heaven.

2. We have cauſe to feare him which can open theſe bottles in wrath to conſume us.

3. To pray for our Governours, that they may both refreſh us and protect us, as the cloudes doe, that viſit us with moyſture, and ſhaddow us from the Sunnes heate: this ſhall be proſecuted in the meditation of the raine.

Sect. 6. Sixthly, *Of the diſſipation of the Cloudes.*

AFter a production progreſſe and employment, comes a ſcattering and diſſolution, they aſcend, they ſwell, they threaten, they refreſh, they diſappoint, they give ſhade, they puniſh, they cauſe plenty, at the laſt they diſſolve.

Conſiderations.

1. I ſee in them the eſtate of great ones, they aſcend, they have many ſpectators, they have their time, they act a part, they diſſolve, and are forgotten.

Heb. 9. 27. 2. This is the condition of all men of all ſorts: all

muſt

must die; because all have sinned, the high and low, the holy, the prophane, which teaches me.

3. To expect that is inevitable: there are 7. brethren one will slay me, they are the 7. dayes of the weeke, which is the day is hid from me, that I should prepare every day: by mortifying my sinnes which are deaths sting: by resting on my Saviour, (more fully) he is deaths Conqueror, by dying in my affections daily, which is deaths coolor, then shall death be but my sleep, my dissolution my conjunction with my head and Saviour.

Seventhly, *Of the Rain-bow in the Cloud.* *Sect. 7.*

1. THe cause why the Rain-bow was made.
2. The matter whereof it is made.
3. What use to make of the Rain-bow.
4. Resolves concerning the Rainbow.

First, the cause why the Rain-bow was made.

After the deluge God gives the Rain-bow; the cause was his goodnesse, his compassion: God gives the Rainbow unlesired, unsought for; there is his free goodnesse; he gives a bow, for singularity none is like it; for dignity it is his bow, the bow of God, hee gives it as a signe of his Covenant, which for latitude, is not only betweene God and man, but (*inter omnem animantem ex omni carne:*) betweene all living Creatures of all flesh, for longitude, the Covenant is for ever.

Reflections.

1. His goodnesse teacheth me, to love him, to praise him, to flie to him, to reverence him, to repent and turne to him, *Psal.* 136. 1. *Hosea* 3. 5. *Rom.* 2. 4.

2. His compassion teaches me to feare him, *Psalm.* 103. 13.

3. His Covenant teaches me to trust in him, and to resemble him in keeping my covenants.

Secondly, the matter of the Rain-bow.

Here foure things may be considered.

1. *The Rain-bowes generation.*
2. *His Figuration.*
3. *His scituation.*
4. *The time of his apparition.*

First, his generation is from the watry Cloud, when the Sunne shines on it: the cloud being spungy and full of holes, the beames of the Sunne reflecting, causes the Bow to appeare in his colours; the red arises from the upper part of the cloud, the greene from the lower part, the blewish from the midst of the cloud, as some observe.

Secondly, his figuration, a semi-Circle or mercifull Bow, for the backe is upward, the two ends downe towards us; it is made not to kill us, but to comfort us.

Thirdly, his scituation, it is alwayes opposite to the Sunne, therefore not seene in the South; but if the Sunne be in the East, then the Bow is in the West, &c.

Fourthly, the apparition, the time is the day, never in the night, unlesse twice in 50. yeares, as some gather from *Aristotle*: if the Bow appeare in the morning, foule weather followes, if in the evening it is a signe of faire weather.

Thirdly, what use to make of the Rain-bow.

1. We seeing the Bow should praise God with feare, he will not drowne the world, therefore praise him; but he will consume the world with fire, therefore feare him; there is the blue colour which signifies water, the red which signifies fier, we may sing of mercy and judgement, *Psal.* 101. 1.

2. To acknowledge his truth, God hath kept his covenant since the beginning; he keepes his covenant with all creatures, he will not faile his covenant with his elect children. Isai. 54.

3. The Rain-bow hath being and beauty from the Sunne,

Sunne: ſo have Chriſtians all their excellency from Chriſt.

4. We ſhould at the ſight of the Rain-bow admire Gods mercy, he for a moment was angry, but his mercy is continued, and ſhall continue for ever; the deluge was but a little time, the Rain-bow for long time, yea till the end of time.

Fourthly, reſolves concerning the Rain-bow.

Queſt. 1. Was the Rain-bow before the flood?

Anſw. It is probable there was, becauſe there was Sunne and Clouds, whence it is generated; but now it is a ſigne of the covenant.

Queſt. 2. How will God remember *Noah* when he ſeeth the Cloud?

Anſw. It is ſpoken after the manner of men: when we looke up and remember, we may be ſure God doth not forget.

Queſt. 3. Why did God chuſe the Bow to be the ſigne of the Covenant?

Anſw. 1. Becauſe the Bow ſignifies moderate rain, 2. it is obvious in open view, 3. there is neither arrow nor ſtring, ſhewing peace and reconciliation, which is the effect of the Covenant: 4. the Bow is placed in the Clouds to aſſure us, we ſhall no more be drowned with water that commeth from the Clouds.

Queſt. 4. How is Chriſt and the Rain-bow alike?

Anſw. 1. The Bow is begotten of the brightneſſe of the Sunne; ſo is Chriſt of the ſubſtance of his Father, light of light from all eternity.

2. The Cloud makes it ſomewhat obſcure, ſo Chriſt was veiled under our fleſh.

3. The generation of the Rain-bow is wonderfull, ſo is the generation of Chriſt.

4. In the Rain-bow are three colours, ſo in Chriſt are 3. offices, King, Prieſt, Prophet.

5. The Rain-bow comforts us againſt the feare of wa-

waters, ſo Chriſt comforts us againſt the feare of Gods wrath.

6. As the Rain-bow compaſſed the Throne in *Rev.* 4. ſo Chriſt compaſſeth his Church by his divine providence.

7. As the Bow is in the Cloud to the end of the world; ſo Chriſt is manifeſted in the word and ſacraments to the end.

Sect. 8. Eightly, *Reſolves concerning the Cloudes.*

Queſt 1. WHat meditations be uſefull when we looke on the Clouds?

Anſw. 1. To praiſe God for his goodneſſe in giving us raine by them.

2. To remember Chriſts aſcention, he aſcended in a Cloud.

3. His comming to judgement, which ſhall be in the Cloudes.

4. To hate ſinne which hinders our apprehenſion of Gods favour, as the Cloudes hinder the light of the Sunne.

Queſt. 2. How are ſeducers and heriticall teachers compared to Clouds without raine?

Jude 12. Becauſe they have ſeemings, not ſubſtance.

Anſw. 1. They pretend immediate revellations, when it prooves phantaſticall deluſions.

2. They often pretend great reading and learning, but being tryed, prove very ſhallow and ignorant.

3. They ſeeme lowly and can carry themſelves with a ſmooth modeſtlike behaviour, but are conceited, and of Luciferian ſpirits, (provocations like the ſteele ſmiting the flint) makes them to ſparkle.

4. They pretend great love, and draw novices to their lodgings: but their intent is to gull them and make a gain of them.

5. They

5. They pretend it is truth they doe deliver, and that others doe not or dare not speake truth, but it proves erroneous; and then they say they were mistaken, or they alter and mince their former sayings.

6. They pretend private conventicles, because they say truth is not taught publikely, when the cause is they cannot get applause with the learned: (they discover them) so they get the unlearned and unstable in private, whom they hoodwinke: so all goes currant, their lies, and errours, and falshoods; thus they are Clouds without rain, shewes without substance.

Why doe Divines compare the examples of the godly to the pillar of fire and cloud, betweene the *Israelites* and *Egyptians*. *Quest.* 3.

Because they that followed the darke side were drowned, but they that followed the bright side were saved: so those looke to the errors of the Saints, to follow them are like to perish; but those which looke to their vertues to imitate them, these have good evidence of their salvation. *Answ.*

Why is the embleme of charity a naked boy in a cloud, with a smiling countenance, feeding a Bee without wings. *Quest.* 4.

1. The nakednesse signifies, almes must be in simplicity: 2. The cloud signifies sincerity: 3. The smiling countenance doth signifie chearefulnesse: 4. The feeding of a Bee without wings signifies discretion, to relieve one that would worke, but wants ability. *Answ.*

How did the Cloud in the wildernesse (that guided the children of *Israell*) differ from all other Cloudes? *Quest.* 5.

1. In the production, other clouds arise from naturall causes, as vapor or exhalations, or both; but this cloud extraordinary by a divine power, not the ordinary way. *Answ.*

2. In the forme and fashion there is difference; this cloud was like to a pillar, the lower end descended to-

ward the Tabernacle, the upper end ascended up toward he aven: other clouds spread abroad and scatter.

3. In the motion, this cloud moved gently, and stood when the *Israelites* rested, and their cattell baited; and this cloud went forward, and came backward; other clouds are carryed swiftly with windes, and once gone, they never returne againe.

4. In the Situation, this cloud was neare to direct them: other clouds are more aloft, and give no direction.

5. In the continuance; other clouds doe divide and scatter, and alter their figure and shape: but this cloud kept his figure and shape for forty yeares together.

Quest. 6. What is the difference betweene mists and clouds?

Answ. The cloud hath his rising from the water or earth, or both, and ascending into the middle Region of the aire, the cold makes them more thicke and grosse, which were drawne up thinne and invisible: the mists are drawn up in like manner, but not so high, nor with equall strength: so the mist fils the aire with grosse vapours, and so descend, as the clouds ascend.

Quest. 7. How high are the clouds from us?

Answ. Those exercised in Geometricall demonstrations doe vary in their opinions: some say fifty miles, some nine miles, some three miles; but it is a question whether they account the distance from the vallies, or the mountaines: we may conclude, they are not farre, wee see them so plainely: the most likely are, they are some nine or tenne miles from us.

Quest. 6. What is the naturall cause of the thunder in the cloud?

Answ. When a hot and dry exhalation meetes with a cold and moyst vapour in the middle region of the Aire, and being pend up in a cloud, there they fight, so the heate breakes out, sometimes with more violence, sometimes with lesse, according to the quantity of the matter, or strength of the cloud, called the voyce of God. *Psal.* 29.

Of

Of the Raine.

1. *Of the naturall cause of the raine.*
2. *God doth dispose of the raine.*
3. *Why raine is kept from us.*
4. *Meanes to obtaine raine.*
5. *The benefit of raine.*
6. *Resolves concerning the Raine.*

First, *of the naturall cause of raine.* Sect. 1.

THe naturall cause is thus: the Sunne exhales moyst vapours up into the aire.

The Aire hath three Regions: the first is very hot neare the element of fire: the second is very cold, because the Sunne-beames gliding and piercing through it, they have not a reflexion so farre backe againe; the lower region more warme, by reason of the Sun, hath reflexion from the earth. Now in the middle region are degrees of coldnesse; the most extreame sends haile, the next snow, the next most temperate raine.

Let me from this naturall cause looke higher to that God which orders nature, and gives power and vertue to the creatures, it is hee that covers the heavens with clouds, (*a*) and causes them to drop downe fatnesse: (*b*) the earth is as Gods garden, the sea his Cesterne, the clouds his water-pots, exhalations raise them up, so with sweet showers he waters the earth. An ascent. (*a*) Psal. 147. 8. (*b*) Psal. 65. 11.

Secondly,

Sect. 2. Secondly, *God doth dispose of the raine, which appeares by these five arguments.*

1. IF he pleases, he can keepe backe the raine, *cohibui a vobis imbrem*, I have kept the showres from you, saith God: it is he that doth make the heaven as brasse, and the earth as iron. In *Elias* dayes God kept away the raine three yeares and sixe moneths. *Iames* 5.17.

Amos 4. 7. Deut. 28. 23.

2. If God pleaseth, he sendeth the raine: *Deut.* 11. 14. *I will give you the raine of your land in due season. Zach.* 10.1. Aske of the Lord, and he will give you rain. *Psal.* 147.8. He prepareth raine for the earth.

3. He sends raine in his mercy and favour, when his sweet showers doe soften the earth, *Psal.* 65.12. that food is brought forth for the beasts. *Psal.* 147.8,9.

4. He sends raine in Justice, as in *Noah's* time hee opened the windowes of heaven in his wrath. *Gen.* 7.11. This way he both giveth meate abundantly, and also this way he judgeth the Nations. *Iob* 36.29,30,31.

5. None other can give raine: not the heavens themselves of their owne accord, not the Idols of the heathen; it is Gods prerogative royall. *Ier.* 14.22.

Sect. 3. Thirdly, *why raine is kept from us.*

1. BAcke-slidig hinders raine: the Prophet doth confesse it in time of great drought. *Ier.* 14.7.

2. Flattering preachers, that cry peace, and sooth up the people in their sinnes, and tell them all shall be well *Ier.* 14.13.

3. The love of sinne. *Ier.* 14.10. They loved to wander, therefore came a drought.

4. Not harkning to the word of God, when men have no list, no obedient eares to heare: this restraines the raine. *Deut.* 28.15. with 23. *verse.*

5. The

5. The ſinne may be in the Magiſtrates, when as juſtice is not executed. 2. *Sam.* 21.6.10. *verſes.*

6. Notorious wickedneſſe, when men out-ſtripp their fore-fathers; eſpecially in unlawfull marriages, and Idolatry; this reſtraines the raine. 1. *Kings* 16. 30, 31, 32, 33. compared with 1. *King.* 17. 1.

Fourthly, *the meanes to obtaine raine.* *Sect.* 4.

1. Confeſſion of ſinnes and humiliation: this courſe *Ieremiah* tooke. *Ier.* 14.7.

2. Prayer; this way *Elias* prevailed. *Iames* 5. ſo in *Zach.* 10.1. Aske of the Lord raine.

Arguments in prayer.

1. He is a God hearing prayers. *Pſalme* 65.2.
2. He hath heard others heretofore. *Pſal.* 22.6.
3. He is a Saviour in trouble. *Ier.* 14.8.
4. Begge for his owne ſake. *Ier.* 14.7.
5. He is a God in covenant. *Ier.* 14.21.
6. Becauſe it is for his owne glory. *Ier.* 14.21, 22.

3. A third meanes is, that juſtice be executed, to cut off thoſe which trouble *Iſrael*, and puniſhes when man is too remiſſe: Judgement executed on earth, brings downe raine from heaven. 2. *Sam.* 21.6.

4. A fourth meanes is to be dilligent hearers and lovers of Gods word, and to become obedient in ſincerity; then God will give raine. *Deut.* 11. 13, 14. *Deut.* 28.1. compared with the twelfth verſe. By the drought God intends our converſion and reformation, *Amos* 4.7, 8. that being wrought, we are capable of raine, and all bleſſings.

Fifthly, *the benefit of raine.* *Sect.* 5.

1. THe Raine ſoftens the earth: *Pſal.* 65.12. then the husband-man ſets his plough to worke.

2. The Raine makes the corne, and graſſe, and hearbs,

and plants to budde and grow, to blossome and beare fruit.

3. It refresheth the earth, as drinke doth him that is thirsty: yea the wildernesse where man doth not inhabit.

4. In Cities the Raine washes our tiles, and cleanses and sweetens our streetes. The Dutch-men use raine-water to dresse meat: it doth so much good, and is so welcome, that it makes men sing for joy. *Psalme* 65.13.

Sect. 6. Sixthly, *resolves concerning the raine.*

Quest. 1. WHat are the uses we may make when we see the raine to fall?

Answ. 1. To acknowledge God that doth send it.

2. If we have prayed for the raine, then

1. We should observe the Lord is a God hearing praiers. *Psal.* 65.2.

2. To love the Lord for hearing us. *Psal.* 116.1.

3. To render humble praises to the Lord.

4. To take encouragement to pray at other times, and for other things.

3. If the raine fall unseasonable and immoderate,

1. We should humble our selves before God.

2. Intreat the Lord to shut the windowes of heaven.

3. Renew our repentance, and forsake our sinnes.

4. Covenant with God, not to abuse the fruites of the earth by excesse and wantonnesse.

4. When we see the raine to fall on the earth, we may fruitfully remember the word is like the raine; which we hearing often, according to our obedience we shall be blessed, and for disobedience accursed.

Isai. 55.10,11 Heb. 6.7,8.

Quest. 2. How may the raine and Gods word be compared?

Answ. 1. The raine softens the earth: *Psal.* 65.10. so the word of God doth soften the heart. 2. *King.* 22.19.

2. The

2. The raine causes gladnesse: *Psal.*65.12,13. so the word brings great joy. *Psal.*119.162. *Jer.*15.16.

3. Raine makes fruitfull: *Psal.*147.8. so doth the word of God falling on an honest heart. *Matth.*13.23. *Heb.*6.7.

4. Raine falling on a lumpe of earth, discovers which is earth, and which is pibble stones: so the word discovers and manifests what we are. *Heb.*4.13.

5. Raine washes and cleanses when it comes: so doth the word, it sanctifies and cleanses. *John*17.17.

6. Raine coolesus when it comes; so doth the word; our hot lusts by it are asswaged, our hot afflictions allaied, our hot tentations quenched: Thus the word and raine are fitly compared together.

Quest. 6. How were the herbes, and grasse, and trees flourishing without the raine?

Answ. 1. God is not tyed to secondary meanes, he can give light without the Sunne, and cause grasse and the herbs to flourish without the raine.

2. There was that which was equivalent to the raine, *Gen.*2.6. *vapor ascenderat è terra*; a mist * ascended from the earth: but some read there was not a man to till the earth, nor a mist had ascended from the earth, then the first answer serves.

* had not

3. The waters lately had covered the earth, and it might yet be without raine.

Quest. 4. What be the fruits a Christian brings forth, on whose heart God hath rained gratiously?

Answ. 1. To God he beares the fruits of prayer, confidence, remembrance, love, feare, and subjection.

2. To men he brings forth the fruits of justice, and mercy, and peace.

3. To superiours he beares the fruits of reverence, obedience, and faithfulnesse.

4. To his family, his fruit is example, and instruction, and provision.

5. To the godly a deſire of them, a delight in them, a ſtudying their good, pleading for them.
6. To the poore compaſſion, counſell reliefe.
7. To enemies meekneſſe, forgiveneſſe, †praier for them.
8. To neighbours, like affection, kindnes, ſociablenes.
9. To friends faithfulneſſe, gratitude, requitall of favours, regard to their poſterity.
10. The fruits concerning our owne good is.
1. To be ſound in faith and repentance.
2. To increaſe in heavenly mindednesſe.
3. To get more aſſurance, peace and joy.

† If it may be without ſin.

In outward things.

1. To uſe them as things which have no } ſufficiency
2. To be diligent in the particular calling. } eternity.
3. Out of earthly objects ſtill to be winding the minde to holy things.

This is a high poynt.

Queſt. 5. Is there any countrey where it raines not at all?

Anſw. The land of *Egypt* being under *Zona Torrida*, hath no raine; unleſſe in the Northerne parts ſome ſmall ſhowers, yet the Lord affoords them the river *Nilus*, which waters their Land by the flowing thereof: *Ægyptus ſola inter regiones hyemem ignorat: Egypt* alone of the regions knowes no winter: there Iſrael ſowed their ſeed, and to water it with their feet,* (*Sicut hortum olitorium*:) as a garden of hearbes, *Deut.* 11. 10.

*That is with their labour: as Gen. 30. 30

Queſt. 6. What is the hoarie froſt?

Anſw. It is the dew that falls in the night, ſo being frozen, it is called *Canities* for whiteneſſe, *pruina* for coldneſſe, a hoary froſt, *Pſalm.* 147. 16. compared to aſhes for likeneſſe.

Queſt. 7. What is the cauſe of the haile?

Anſw. The vapour is carried to the higheſt place of the aire, where the moſt extreme cold is; the drops frozen, fall in little round ſtones.

Queſt. 8. Seing there is no raine in *Egypt*, how could it haile ſo much there? *Exod.* 9. 23.

It

It was ſupernaturall and miraculous. *Anſw.*

1. It was over all the land, whereas it never rained over all the land before*. *Since Noah's flood.

2. It was deadly to them in the field.

3. It was mixt with fire, yet the fire did not melt the haile-ſtones, nor the haileſtones quench the fire; three elements were againſt the *Egyptians*, the fire in the Lightning, the thunder in the Aire, the water in the Haile.

What is the naturall cauſe of the Snow? *Queſt.* 9.

The vapour is exhaled in the lower part of the middle region of the aire, not ſo high as the place of haile; and having ſome heate blended with it, that makes it ſpread, ſo that it is too cold for raine, and not high enough nor cold enough for haile: it is more hard and dry then water, and it falls downe without noyſe: if it come before a froſt, it preſerves the blade from nipping off, and nouriſheth the bearbes, and by heate it doth melt and deſcend to the rootes: the Snow water is of a binding nature, bad to drinke uſually, for it will cauſe a botch under the chin, and benumbe the members and farther the ſtone in the bladder. *Anſw.*

What is the commodity of the froſt? *Queſt.* 10.

1. It ſtriketh and forceth the Naturall heate to deſcend to the rootes. *Anſw.*

2. It kills the wormes which hurt the earth.

3. It brings us ſtore of wild fowle.

What is the reaſon ſuch great drops of raine do ſometimes fall? *Queſt.* 11.

Then they are from the cloudes neere us, the vapour is hot and moiſt, and diſſolved before the aſcent be farre from us; ſo it falles in ſome countries in great plaſhes, with us in great drops: The clouds doe part that were gathered together, ſo are quickly diſſolved, uſually it is heate comes with theſe great drops. *Anſw.*

How are waters and afflictions alike, the ſtormes and *Queſt.* 12.

raine waters I meane.

1. Waters come not out of the dust, but from above, so afflictions come out of the dust, *Iob* 5.6.

2. Waters fall on all alike, *Mat.* 5.45. so afflictions come alike to all, *Eccles.* 9.2.

3. Stormes for the present are grievous; so are afflictions for the present, *Heb.* 12.11.

4. The showers doe wash, not wound us, so afflictions doe cleanse us, not hurt us.

5. When the storme is past the sunne-shine is welcome, so is prosperity after afflictions: so much of the Raine.

Of the Earth.

1. *Of the divers names given to the earth.*
2. *Of the scituation and place of the earth.*
3. *Of the fashion and forme of it.*
4. *Of the nature and quality of it.*
5. *Of the subsistence and dependance of it.*
6. *Of the quantity and greatnesse of it.*
7. *Of the riches and fruitfulnesse of it.*
8. *Resolves concerning the earth.*

Sect. 1. First, *Of the names given to the Earth.*

1. IT is called (*Terra*) earth, *Gen.* 1. 1.

2. It is called (*Arida,*) dry land, *Gen.* 1. 9.

3. It is called (*Tellus,*) earth or ground.

4. It is called (*Humus,*) moist earth; the Greeke γῆ *vel* χαῖα, is used for earth, with *Terra*, *Tellus*, *Humus*.

5. When

5. When earth is ſpoken with heaven, as in, *Pſalm.* 124.8. then is it the whole globe of earth and waters: The firſt time we doe read of earth, is that it was

Informis,
&
Inanis.

Without ſhape and empty, a confuſed Chaos; but after it is *Arida*, dry land, yet barren: laſtly at the word of God it doth bud and beare fruit.

I who am but earth in my naturall eſtate without beauty, (*a*) being empty of all good: and though ſeparated from pagans by outward Baptiſme; yet I am barren in goodneſſe: O that God would ſay to me, bring forth and increaſe, and multiply in all ſaving graces; then ſhould I not be as the mountaines of *Gilboa*, (*b*) nor be as one called barren, (*c*) but as a well watered garden, (*d*) and as a field the Lord had bleſſed, *Gen.* 27.27.

a Reflection.
(*a*) Eze. 16.5.
(*b*) 2. Sa. 1. 21.
(*c*) Luk. 2. 36.
(*d*) Iſa. 58. 11.

Secondly, *Of the ſituation of the Earth.*

Sect. 2.

IT is farre from heaven: and as the center to the circumference; earthly ſubſtance it poiſes downewards; the earth is in the middle, and heaven is round about it, heaven is above, *Exod.* 20.4. earth is beneath, heaven is on high, *Pſalm.* 103. 11. earth below, heaven is Gods Throne, *Mat.* 5.34. earth his Foot-ſtoole: when God is ſaid to looke downe upon the earth, he is ſaid to looke downe from heaven (*e*).

(*e*) Deu 26.15 Pſalm. 33.13.

1. How ſhall I aſcend ſo high, that am now ſo farre from heaven; I am as farre as can be from that bleſſed place, no farther place from heaven then earth is, except it be hell, yet I looke for three aſcentions thither. Firſt, in my mind and affections, *Coloſ.* 3. 1. Secondly, with my ſoule when I depart hence. Thirdly, with my body after the Reſurrection.

Reflexions.

2. Diſtance of place cannot hinder ſpirituall Communion

munion with Christ: I may have relation to him who is on high, though I be below. The Sunne in the Heavens communicates his light and heate to us below, the foote participates with the head by vertue of corporall union, though the foote being on earth, the head in the aire.

Sect. 3. Thirdly, *Of the fashion and forme of the Earth.*

IT is for forme and fashion, not a triangle nor square, nor long, nor a semicircle, but round, called in *Psal.* 93. 1. and *Psal.* 96. 10. and *Psal.* 98. 7.

Orbis habitabilis,

An Orbe for roundnesse, and in *Isai.* 40. 22. it is called a Circle, men usually call it the Terrestriall Globe, as heaven is called the Cœlestiall Globe, and as Astronomers doe attribute five Circles to their Cœlestiall Globe; so Geographers make as many in this Terrestriall Globe, they have their five Zones, the hote Zone, and the two extreames for cold, and the two temperate Zones: so then the earth is a round Globe.

The Equinoctiall. The Articke. The Antarticke. The Tropicks.

1. This calls for my delight: I can with delight looke on the effigies of mans making: why should I not, to looke on the Globe of Gods making? I looke on mans little Globe with the eye of my body, I contemplate Gods great Globe with an act of my mind.

Reflexion.

2. This Globe is Gods Theater, whereon all the inhabitants are actors; here are acted daily sinfull, civill, pious acts: and the exijt of every man is from this Globe is to a bottomlesse pit, or to the new Ierusalem, which is foure square, firme and sure: with what feare and care shall I act my part, that it may be said, well done.

Mat. 25. 23.

Fourthly,

Fourthly, *of the nature and quality of the earth.* Sect. 4.

1. It is dry.
2. It is cold.
3. It is heavy.

IT is drye of it selfe, for though it be called, *Humus*, moyst earth, yet it is not so of it selfe, but an adjunct of water; for of it selfe it is *Arida*, dry land. *Gen.* 1.9.

Also the earth is cold of it selfe, as we may percevie in Cellers, and where men digge deepe, and in shady places where the Sunne doth not come; also the body of a dead man is cold, which is of earthy matter.

Lastly, it is heavy; a basket of earth on a mans shoulders is heavy; and we say of a man who is of a heavy disposition, that he is lumpish, that he is like a heavy lumpe of earth.

Reflexions.

I am dry by nature being made of earth, without all spirituall moysture: whatsoever I have, it is added to me, but it comes not from me: but all grace that softens and makes plyable, comes from him who powers out his Spirit on his servants, and in the wildernesse waters breake out, and streames into the desarts. *Isai.* 35.6.

2. I am as earth, cold, without the heate of zeale and love, benumbed, and without life and vigor: it is Gods Spirit comes to kindle in my heart, the fire of true zeale, and the heate of charity.

3. I am heavy earth and lumpish, in all holy duties, wanting spiritualnesse, untill God revives mee, I cannot rejoyce in him, *Psal.* 85.6. till he quickens me, I cannot call upon his name, *Psal.* 80. 18. I cannot give first to him, *Rom.* 11.35. I am but a lumpe of sinnefull earth, and can doe that is evill, but nothing that is good: it is God who workes all my workes for me. *Isaiah* 26.12.

Drineſſe ſhould cauſe me to thirſt for a preſent ſutable large ſatisfaction. Coldneſſe ſhould make me ſtirre and labour for heat; and lumpiſhneſſe ſhould provoke me to pray to be quickned according to Gods loving kindneſſe. *Pſal.*119 88.

4. I much rejoyce in hope and remembrance of that day, when all heavineſſe and lumpiſhneſſe ſhall flye away, and my body ſhall be raiſed, ſo as it ſhall become ſpirituall. 1. *Cor.*15.44. we ſhall then be (*ut Angeli*) as the Angels. *Mat.*22.30.

Sect. 5. Fifthly, *of the earthes ſubſiſtence.*

THough it hangs in the aire, yet it is upheld by a divine power. *Heb.*1.3. No creature is independent: God hath made the earth, and hangs it upon nothing. *Iob* 26.7. The earth at firſt had being by the power of God, and ſtil is ſupported by the ſame power to this day.

Conſiderations.

1. There be many things man could yet never attaine unto: as Firſt, the perpetuall motion. Secondly, the Philoſophers ſtone. Thirdly, fire incombuſtible. Fourthly, to make a heavy thing hang in the aire: ſo that wee may ſay of God; there are no workes like thy workes. *Pſalme* 86.8.

Men have tryed, and could not effect their deſignes, but if God but ſpeake it is done. *Pſal.*33.9.

2. The earth is upheld by God, without ſupporters; and ſecondary helpes: Oh that I could truſt in God with all my heart; *Prov.*3.5. then, though others forſake mee, yet the Lord will ſupport mee. *Pſalme* 27.10.

Sect. 6. Sixthly, *of the greatneſſe of the earth.*

THe earth is great, ſimply conſidered, yet but ſmall comparatively: as the Center is ſmall, compared with

with the circumference: of old they held the compasse of the earth to be 50000 miles, as *Aristotle*; others held it 34635. Some differed from them and ghessed it 31500. But of late, those which have compassed the whole Ocean, doe say it is 19080 miles, the Diameter 7000: from us to the Center, 3500 miles.

1. *An elevation.*

1. The great globe of the earth is but a little poynt, being compared to the heavens, and my portion in it but a little, being compared with the whole; and if I had it all, it could not be a sufficiency to my minde, nor could my enjoyment be long. O that God would unglue my affections from this little, and enlarge them toward his owne greatnesse.

2. *A Contemplation.*

2. I was once nine moneths contained in a little roome: and I have forty yeares beene contained in this little world; I am much enlarged by comming from the wombe to the world: there I had reason potentially, and a life of obscurity: here I see a bright Sunne, and Moon, and Stars, a earth, and waters, and innumerable creatures for my admiration and delight, use and service: my life in the next world, as farre, yea farther exceedes this; then my life, now exceeds my life in the wombe; I came from a little wombe to a great world; I goe from a little world to a great heaven, which the great God of his great love and mercy will bestow on them, which shall greatly be satisfied with it.

Seaventhly, *of the riches and fruitfulnesse of the earth.* *Sect.* 7.

THe earthes riches, are first *latent*, lying hid, secondly *patent*, being open.

The riches that lye hid, are among the rest these: the sandpit, the clay pit, the cole-mine; the slate for tiles,

the quar-ſtone, the free-ſtone, the marble, the Jet, that drawes to it the ſtraw, the Adamant, that drawes the iron: there is the rich Diamond, the greene Jaſper, (a) the glittering Sapphire, the fiery Calcedony, the Sardonix, (b) like to the colour of a mans naile, above, but more red beneath, the greene *Smaragdus* (c) comforting the eyes, the red and ſoft Sardius, the gold ſhining Chriſolite, (d) the Skie-colourd Beril, (e) or it is a watrie colour, and ſix ſquare, the green, or ſea-green Topaze, (f) ſhining in darkneſſe, the greene, and gold-like Chriſophraſus, there is the purple Hiacinth, the Amethiſt of the ſame, or a violet couler, with many other; but I am dealing in hid treaſures, and muſt ceaſe.

(a) In *Scithia, vel Perſia.*
(b) In *India, vel Arabia.*
(c) In *Scithia.*
(d) In *Ethiopia*
(e) In *India.*
(f) Neare the red ſea.

There is the Gold, Silver, Braſſe, Coper, Peuter, Tin, Lead, Quick-ſilver, Brimſtone, and much hid treaſures.

The riches of the earth, that are patent, open, and manifeſt, are graſſe, hearbes, flowers, corne, and trees.

The graſſe for the plenty and uſe, the hearbes for foode and phyſicke, and medicine, the flowers for variety, colours, and ſmell, the trees for ſhade, timber, and fruit, the corne for to make bread; time may permit to handle in ſeverall meditations.

Applications.

1. I may raiſe my mind to the Lord, and ſay, the earth is full of thy riches, *Pſal.* 104.24. it is full, but how full I cannot tell; but this I am ſure God is the owner of it; *for the earth is the Lords, and the fulneſſe thereof.* Pſal. 24.1. and Chriſt which is the heire of al things, *Heb.* 1.2. is now ſaid to bee worthy to receive power and riches. *Rev.* 5.12. God is a rich God, Chriſt a rich heire, all is his, and we on earth, are but ſtewards. 1. *Peter* 4.10.

Hoſ. 2.8. *Diſpenſatores*

2. The earth is rich within, and fruitfull without; I would I were like it, to have inward graces, outward fruits: *The Kings daughter is all glorious within, and alſo without.* Pſal. 45.14.

3. If earth be ſo rich, what is heaven? the beſt things here are Gold and Pearles, and pretious ſtones; which there are the walls, the gates, and the pavement of the ſtreet,

ſtreete, *Revel.*21.19,&c. the riches of heaven, we have no riches to reſemble them, no conceits to apprehend them: O how great is the goodneſſe hid and laid up *Pſal.*31.20. I may admire it, and hope for it, and wait for it, and that may comprehend me, for I cannot comprehend it.

4. The riches of the earth are obtained by labour and induſtry, for the hid treaſures men digge and ſearch, *Prov.*2.4. and for the outward treaſures men plough, and plant, and graft, and prune, and water, and take paines: for the diligent hand makes rich, and in labor is aboundance; then I muſt not thinke to be idle in the earth, nor to gaine ſpirituall riches without induſtry, and paines, and labour.

Eighthly, *Reſolves concerning the earth.* *Sect.* 8.

Queſt. 1. HOw can the huge heavy earth hang in the aire upon nothing, and yet ſtand firme?

Anſw. The earth is upheld by the mighty power of God, and the nature of all earthy ſubſtance poiſes towards the Center; ſo it all bending thither, it clings together firme and ſtable, as a man clenching his fiſt, his fingers are faſt and ſteddy.

Queſt. 2. How did the dry land appeare? *Gen.*

Anſw. 1. God made the mountaines to ſtand up, whereas the earth was plaine before.

2. The waters gathered to one place at Gods command, ſo the dry land appeared.

Queſt. 3. Is the earth or the ſeas the higheſt?

Anſw. 1. The earth, for all rivers runne into the ſea, becauſe naturally they runne downeward.

2. Were the ſea higher, men would ſaile farre more ſwift to the Land, than from it.

3. Were the ſea higher, then going farre on it with ſhips, the earth would be the plainer diſcerned.

4. Men are ſaid to goe downe to the ſea in ſhips. *Pſal.*107.

Obiect. In *Pſal.*104.6. the waters ſtood above the mountaines.

Anſw. It was ſpoken of the creation, before God ſeparated the earth from the waters.

Queſt. 4. Doth the earth turne round, and the heavens ſtand ſtill, as one of the Philoſophers pleaded?

Anſw. No, for the Sun runneth his race, *Pſal.*19. and the earth hath foundations, therefore it ſtandeth fixed. *Prov.*8.29. *Micah.*6.2.

Queſt. 5. What may we thinke of *Archimides* of *Siracuſa*, who was of opinion, if there were another globe to place his engine, he could move the earth?

Anſw. 1. An Ingineere hath ſome ingredients of madneſſe, ſaith *Struther* in his obſervations.

2. The Text ſaith the contrary. *Pſal.*104.5.

Queſt. 6. How did the Geographers divide the earth?

Anſw. Into foure parts: Firſt *Affrica*, where the *Babarians* and *Ethiopians* doe inhabite. Secondly, *Aſia*, which is divided into two parts: *Aſia* major which is parted from *Europe* by the *Scithian* river *Tanais*: *Aſia* minor, where were the ſeaven churches *St. Iohn* writ unto. *Revel.*1.11. Thirdly, *Europe*, divided from *Affrica* with the *Mediterranian* ſea, and from *Aſia* with the aforeſaid river *Tanais*: England and Scotland are the two greateſt Iles which lye North-ward. The fourth is *America*: firſt diſcovered in 1492. by one *Chriſtopher Columbus*, ſervant to the King of *Caſtile*, and 7. yeares after it was nominated *America* of *Americus veſputius*. Here is new Spaine, new England, Virginia, Burmudus.

Queſt. 7. How is it, that wicked men enjoy ſo much of earthly poſſeſſions?

Anſw. 1. They are Children by creation, *Luke* 3. *ult.*

2. They doe ſome outward ſervices.

3. They

3. They are very industrious for these things, being children by creation they have an earthly portion, for outward services they have our outward rewards; their industry and labour is recompenced with terrestriall good things, at the maine they aimed at, and did pursue with their strength and might.

Have wicked men a right to earthly things? *Quest.* 8.

That is given them them they have a right unto. *Psal.* 115.16. the earth is given to the sonnes of men: To take from a wicked man any of his goods, under a pretence he hath no right to them, or to deny payment of debt for that cause, is phantasticall. *Answ.*

To say he is an usurper, leave that to be decided betweene God and him, as the case stands betweene us and him; let us give to all men their due, *Rom.* 13. we may not take a poynt from a *Turke*, but on the aforesayd termes; nor deny payment of a debt to him pleading he is wicked, and hath no right.

In what place of the earth was Paradise? *Quest.* 9.

The place is ghessed at, by the names of the Rivers which are mentioned to runne through it; but the deluge of waters in the dayes of *Noah*, deprived the men on earth of the beauty of it, and when the place is disputed, yet little is concluded. *Answ.*

What lessons doth the Earth teach us? *Quest.* 10.

1. To be patient: the Earth beares all. *Answ.*
2. To be fruitfull: the earth abounds with fruites.
3. To be bountifull: the Earth receives all.
4. To be constant, the earth is immoveable.

Our patience brings us much inward peace.
Our fruitfulnesse, evidences we have life in us.
Our bounty and doing good, wins others.
Our constancy brings us from duty, to reward.

Why have the godly for the most part so small a portion of earthly things. *Quest.* 11.

1. They enjoy God, which is the best satisfaction. *Answ.*

2. God

2. God keepes them short, as Birds wings are clipped that they may not flye from him.

3. They bend their chiefe studdies and endeavours for saving grace, and spirituall riches.

4. God gives portions heere to wicked men, *Psal.* 17. but he reserves for them an heavenly inheritance.

Quest. 12. What are the markes of an earthly man?

Answ. 1. When he awakes, hee mindes earth.

2. He is over-joyed if he winnes earth.

3. He is over-grieved if he looses earth.

4. He esteemes them the onely wise men that be wise for the earth, to get great estates.

5. Hee oppoſes the powerfull preaching of the word, and the heavenly minded Christian.

6. He is loath to heare of going from the earth.

7. His delightfull discourſe is moſt for the earth.

8. He is never wearied in studdying and in labouring for earthly things.

9. Hee is never satisfied, but still desires more.

10. He is unwilling to part with earth, though God and his Conscience, and the poore call for it.

Quest. 13. How should wee carry our selves being inhabitants on the earth?

Answ. 1. Labour to be Saints on earth. *Psalme* 16. 3.

2. To consider we are strangers on earth. *Psa.* 119. 19

First we should labour to be Saints on earth.

1. By yeelding to the Ministery of the word; which although others are not wrought on, yet the Saints are gathered glued together, and grow up into one body, by the Ministery of the word. *Ephe.* 4 11.

2. By separating from all groſſe sinnes in the act, and from all smaller sinnes in the allowance.

3. By dedicating our selves, and giving our selues to God. 1. Speedily, without delay. 2. Totally, without reservation. 3. Resolutely, against opposition. 4. Constancy, not revolting.

Secondly,

Secondly, as ſtrangers on the earth.

1. We ſhould freely acknowledge we be ſtrangers.
2. Uſe this world moderately. 1. *Cor.* 7. *chap.* 31.
3. Expect ſome wrongs, no preferments.
4. Wee ſhould much praiſe God, for our comforts here.
5. Forget that behind, and endeavour towards that before. *Phil.* 3.
6. To do good now, *Gall.* 6. 9. be ready to depa rt. 2. *Peter* 1. 10. 11.

For our encouragement in the way.

1. Our Pilgrimage is not long. 2. We have company. 3. We ſhalbe provided for. 4. We have a guide. *Pſal.* 119. 105. 5. VVe have attendants. *Pſalme* 91. 6. A Heaven to receive us.

Of the Water.

1. *Of the Etymology, and alſo the original of waters.*
2. *Of the kinds of Waters.*
3. *Of the uſefulneſſe of Water.*
4. *Reſolves concerning Water.*

Sect. 1.

Lodwick Rowſie D. of Phyſicke

FIrſt of the Etymology of Water, and the original of them: the Latin *Aqua*; ſome do derive it from *à et qua: quaſi à qua vivimus; vel à qua omnia ſiunt*: by which we live, or of which all things were made: Others will have it, *quaſi aqua*, becauſe nothing more equall and ſmooth then water, when it is not troubled. *Adam* named many of the Creatures, but God he himſelfe gave the name to the Waters: in the generall, *Gen.* 1. 2. alſo the gathering together of the Waters, he called Seas, he gave the name to the Rivers. For their originall;

ginall, we read of them as ſoone as we read of any thing, the Spirit of God mooving on them: the Earth to appeare out of them; the waters are honourable for antiquity.

Sect. 2. *Secondly, the kindes of Water.*

THe kinds of water are many, there is ſalt water, and freſh water; the Sea water, and the River water, Well-water, Raine-water, Snow-water, the Water in Bathes, there is Waters of divers wonderfull operations; ſome Water is ſayd to kindle a torch; ſome to make the Sheepes wool blacke that drinke it. The Spaw doth intoxicate the braine; ſome Waters are reported to be ſo cold, that they turne Leather-gloues, and bals into ſtone: I have ſeene Cheeſe, and Wood, and a Toadſtoole turned to ſtone, I judge it came by ſuch like water. In *Batia* are ſprings that helpe memory; ſome waters make Women barren; one River is reported to be bitter and ſalt, thrice a day. In *Arabia* is a fountaine which caſteth up all heavy things put into it. In *Phrygia* are two Fountaines, one makes men laugh, the other makes men crye: there is a river in *Bythinia*, which torments perjured perſons being put into it; amongſt us, ſome water will take Soape, and ſome will not: ſome water wil make better drinke then other. At *Bath*, the water ſprings alwayes hot. In *France* is a river with the which a Scarlet is dyed, excelling other colours: the variety of Waters, requires a Volume. I only take an abridgement, and a taſt, or touch.

Sect. 3. *Thirdly, of the uſefulnes of the water.*

FOr uſefulneſſe, it hath a priority above the other elements; it pierces the aire and aſcends by the Sunnes exhalation, it devoures the earth if it bee not ſtrong-

ſtrongly kept in by bankes; it quenches the fire, it hath great ability and therefore may be uſefull: it carries our ſhips, makes fertile our grounds, refreſheth and nouriſheth man and beaſt, fowles and fiſhes: the trees live by the water, the earth upholds them; a roſe buſh upheld in water without earth, brings both leaves and roſes as ſome affirme: ſome creatures live by water, but none without it, moſt live without fire but none without water: men, beaſts, trees, and corne, cannot continue without water: It waſhes, and cleanſes, and coples, and refreſhes: In peace, in warre, in ſickeneſſe, in health, in the houſe, in the field, alwayes water is uſefull: In concluſion; no water, no humane life, no Common-wealth, no world.

Fourthly, Reſolves concerning water.

Queſt. 1. What are thoſe waters above the firmament? *Gen.* 1.5.

Anſw. They be the waters in the cloudes, above that firmament, where the fowles flie; called heaven, *Pſal.* 148.4. how heaven is diverſly taken in Scripture; reade before page 176. as every part of the water is called water, ſo every part of the firmament is called by the name of the whole.

Queſt. 2. What may we obſerve concerning the ſea?

Anſw. 1. Gods bounty in ſtoring it with fiſhes.

2. His power in keeping it within his boundes.

3. His providence, for commodities are in great ſhips, conveighed in great quantity and more ſpeed, from one people to another, then could be by Camels or Horſes, alſo the Ilands are as Innes for ſeafaring men to refreſh them.

Queſt. 3. How ſhould they be quallified that goe to ſea?

Anſw. 1. To prepare for danger; for at ſea be rocks, quick-ſands, pirates, tempeſts.

2. To prepare for death, for there is but an inch or two alwaies betweene it and them.

3. To reſolve to glorifie God when they doe ſee his great workes.

Queſt. 4. What is the cauſe of the ſaltneſſe of the ſea?

Anſw. Some thinke it is cauſed by the Sunne, that draweth from it all thinne and ſweet vapours, to make raine, leaving the reſt as the ſetling or bottome: others ſay it takes a ſaltneſſe from the earth where it runnes; God hath made it ſalt, the meanes is hard to find.

Queſt. 5. What is the cauſe of the waters ebbe and flowing?

Anſw. One opinion is, there be exhalations under the water that moves it two and fro: others ſay the Moone cauſes the tides and ebbes: we ſooner find it is ſo, then how it is ſo: Reaſon is like the Sunne, it diſcovers things under it, but darkens the things above it.

Queſt 6. From whence have the Springs and Rivers their originall?

Anſw. Some thinke from the aire converted into water, they reaſon, in nature is no emptineſſe, and in caves and hollow places of the earth is aire which by cold is reſolved into water: they give an example of Marble pillars which ſweat, before it raines; but this is not an argument convictive: the water that is on marble ſtones is not aire tranſmutated; but rather exhalations of thin vapours which ſticke there, as the hoare froſt ſticks on mens beards and horſes haires by a conveiance invifible: a more ſollide infallible anſwer is that of *Soloman*, *Eccleſ.* 1.7. all the rivers runne into the Sea, yet the Sea is not full; unto the place from which the rivers come they returne and goe: ſo then the ſea, not the aire, is the originall of the ſprings: *Solomon* is to be preferr'd before *Ariſtotle*.

Queſt. 7. Why are ſome ſprings medicinable?

Anſw. Gods goodneſſe is ſuch, he gives vertue to the creatures for mans good: the ſecond aire cauſes the waters come through divers mines of the earth, and licke of them, and participate of them, and ſo become phyſicall.

Queſt. 8. What is the cauſe of the hotneſſe of bathes?

Anſw. Some ſuppoſe there are burning minerals like Mount

Ætna,

Ætna: others thinke there are mines of brimstone they passe through: others, the tumbling of waters beating one against the other makes them hote, we must be content to looke *à posteriori:* God hee knowes *a priori:* let us be thankefull for the effects, when we find not the cause.

Whether are the most excellent, the fishes in the water, or beasts on earth? *Quest. 9.*

In the generall the beasts, for they have more perfect senses, converse more with men, are more docible, and serviceable. *Answ.*

Were fishes made of water onely? *Quest. 10.*

It is probable the fishes were made of the foure Elements, but the water was the most predominate, and the place of their habitation, generation and conservation. *Answ.*

Were the Birds created of the water? *Quest. 11.*

It is thought not of the thickest of the water, but the watery vapour, aire and water is predominate in birds; fishes in the water, birdes in the aire have a resemblance. *Answ.*

1. The elements they live in are cleare and perspicuous.

2. The bird flies very swiftly, so doth the fishes swim swiftly.

3. The birds have wings and feathers, the fishes have fins and scales: The bird guids his flying with his taile, so doth the fish his swimming.

4. There be some fishes make a prey of others and devoure them, so is it with the birds.

5. The birds that prey on others, doe not multiply so fast as those preyed upon, so is it with fishes.

How are people compared to waters? *Quest. 12.*

In five particulars reade page 231. *Answ.*

How is the word compared to waters? *Quest. 13.*

In sixe particulars reade page 234. *Answ.*

How is the spirit compared to waters? *Quest. 14.*

Answ. 1. As water cleanseth from filthinesse, so doth the Spirit of God. *Ezek.* 36.35. 2. *Cor.* 6.11. yee are washed, &c. by the Spirit.

2. Water refresheth, *Judges* 15.19 much more doth the Spirit revive and quicken our soules.

3. Water cooleth us: so doth the Spirit in the time of tentation.

4. Water makes fruitfull: so doth the Spirit enable us to bring forth fruit to God.

5. Those that have plenty of water, we judge them happy; so should we them that have Gods Spirit.

6. No water, no temporall life: so without the Holy Ghost no spirituall life.

Quest. 14. How is he said never to thirst, that drinkes of the water Christ gives? *Joh.* 4.14.

Answ. 1. He shall never thirst out of an emptinesse.

2. He shall not thirst corruptly to satisfie his lusts.

Quest. 15. Why is the sea called the red sea? *Exod.* 14.

Answ. Some thinke because the mountaines and cliffes, and sea bankes are red: others say the originall word *Suph*, signifies a Reede; a boundance of Reed grow there: so is to be understood the Reedy sea.

Quest. 16. What water is best, and most wholsome?

Answ. The fresh water, that is most thinne, pure, and freest from mixture, and which tastes of nothing but it selfe.

Quest. 17. How is Baptisme resembled to the *Israelites* passing through the Red sea?

Answ. 1. The *Israelites* were, as it were, buried in the sea, yet arose at the shore: so in Baptisme, we are as buried in sinne, and rise to a new life.

2. The *Egyptians* being drowned, could no more hurt the *Israelites*: so our sinnes in Baptisme being pardoned, cannot prevaile any more.

3. The Baptized Israelites all of them entred not into *Canaan*: nor doe all baptized Christians enter into heaven.

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4. In the overthrow of *Pharoah*, they were delivered from bondage: so by Baptisme wee are delivered from the service of sinne and Sathan, and vow warre against them.

5. The Israelites after they passed through the sea, did feede on heavenly *Manna*: so Christians after baptisme doe partake of heavenly mysteries.

6. As all the Israelites were baptized, 1 *Cor.* 10. so all Christians have but one baptisme, *Ephesians* the fourth. So much of the waters.

Of Fire.

1. *Of the divers names of fire.*
2. *Of fire properly so called.*
3. *Of the qualities of fire.*
4. *Of the improper fire: fire metaphorickll.*
5. *Divers resolves concerning fire.*

First, *of divers names given to fire.* *Sect.* 1.

SOmetimes fire is attributed to God. *Heb.* 12.29. Our God is a consuming fire: so Christ in purging the elect, is like a purging fire, *Mal.* 3.2. and the holy Ghost is like fire, *Matth.* 3.11. and the word is as fire to perplexe the carnall, *Luke* 12.49. and fire to try and examine mens doctrines, 1. *Cor.* 3.13. so afflictions are fire, *Psal.* 66.12. And fire is that which is made with combustible things, as wood, *Acts* 28.2, 3. and coales, *Isai.* 54.16. But all fire may be ranked to two heads: proper, or improper fire; fire naturall, and fire metaphoricall.

Secondly,

Answ. 1. As water cleanseth from filthinesse, so doth the Spirit of God. *Ezek.* 36.35. 2. *Cor.* 6.11. yee are washed, &c. by the Spirit.

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Secondly,

Sect. 2.

Secondly, *of naturall or proper fire.*

1. *Fire is hid and secret.*
2. *Fire appeares alwaies with another thing.*
3. *Fire is alwaies in motion and working.*
4. *The fire is ascending upwards.*

The effects of fire are in the third Section.

First, it gives light. Secondly, it gives heat. Thirdly, it consumes. Fourthly, it changes. Fifthly, it purifies.

Againe, fire

Is not lessened by giving heat; it is encreased by adding fuell; it pierces by degrees; it is never satisfied.

First, fire is hid and secret.

We see the earth and water distinctly: we feele the aire, but the earth lyes hid: it appeares not of it selfe, we must take paines to get it, and care to looke to it when we have it.

Considerations.

1. How is naturall corruption like to fire? it lies hid: Little thought *Hazael* that there had beene that wickenes in his heart, which after manifested it selfe. 2. *King.* 8. 13.

2. As the steele discovers the fire which lay hid in the flint, so doe occasions bring forth the corruptions which like fire lay hid.

For example,

1. A mans preferment discovers what was in his heart: as we see in *Saul* and in *Vzzia.* 2. *Chron.* 26.

2. Affliction discovers a mans heart. *Isai.* 8. 21. *Rev.* 9. 20, 21.

3. A mans praises discovers him. *Prov.* 27. 21.

4. Heresies discovers a mans corruptions that lay hid; he yeeldes when the lovers of truth shew themselves approved ones, 1. *Cor.* 11. 19. *Quos experientia docuerit esse fidei & pietatis sinceræ.*

3. So is grace hid, and secret in the heart, as faith, and love, and meeknesse, and patience: yea occasions mani-

manifests the same, as *Iosephs* chastity appeared by his mistresse tentation; and *Davids* loyalty, when she cut off the lappe of his masters garment, and would not kill him: we come to know the good and evill that is in our selves and others by experience, and occasions will declare what grace, and what sinne is in us.

Secondly, *Fire appeares with another thing.*

The sparke stayes not, unlesse yee nourish it with tinder or touch-wood, then Brimstone, or wood, or cole, or paper, or match, or straw, or turffe, or some combustible thing must shew it, preserve, and continue it.

Considerations.

1. How doth grace manifest it selfe with that it works withall, like to the fire it comes from God, and is kindled in the heart; and then Grace is the fire and thoughts is as the fuell: Grace is the fire, and words is the fuell, Grace appeares with duties of piety, workes of righteousnesse and Mercy.

2. That which appeares with the fire, doth nourish it, and continue it: so Faith begets prayer, and prayer nourishes Faith: Ioy begets strength, and strength preserves Ioy: dilligence it breeds assurance, and assurance nourishes dilligence; faith begets works, and works confirme Faith, patience comes from hope, and hope prolongs patience, as fire breeds ashes, and ashes preserves fire.

3. So sin appeares as fire in the fuell: Ignorance appeares in pride, and pride will not be informed, but be ignorant still.

Thirdly.

Fire is alwayes in motion, ever working like the clock wound up, and pulses which alwayes beate: the fire ever goes forward, working on the fuell to turne it into his owne nature.

Consideration.

So is Grace, ever operative, turning the subject where it is to his owne nature: it ever provokes a man to read

or pray, or faſt, or worke, or exhort, or comfort others, or reconcile them at oddes. A man that hath Grace, is never idle, he is a buſie Creature in his generall calling, or his perticular, or both, hee will endeauour to ſpread truth, and oppoſe errour, and mortifie ſinne in himſelfe, and ſtop ſinne, and bewaile it in others, he is alwayes in action, much in devotion.

2. Sinne in the unregenerate, is as fire ever in motion: In their beds they imagine miſcheife, being riſen they acte it, they are reſolved to do evill, and act ſin with a great delight. *Pharaoh* was a plotter againſt Gods people, and *Saul* breathed out threats, and procures letters and takes a journy; men will break their ſleepe, and be at coſt, and unwearied, and unſatisfied in the ſervice of ſin.

In the fourth place.

Fire aſcends upwards, it being his natural motion, and diſpoſition, ſo it aſcends.

1. Speedily, as ſoone as tis kindled.
2. Strongly, becauſe naturall motion is ſtrong.
3. Conſtantly, naturall motions are conſtant.
4. Eaſily, without compulſion.
5. If the flame be beaten down, or kept down, it breaks upward aſſoone as that is remooved that held it down, and ſtrives all the time tis oppoſed and kept downe.

Conſiderations.

1. What fit reſemblance is between fire and true grace: Fire, the naturall motion is upward; ſo Grace makes the Soule aſcend upward, to ſeeke the things aboue, *Col.* 3. 1. and to make our Minds heavenly. *Phil.* 3. 20.

2. Fire hath a ſtrong motion upward; ſo grace carries the ſoule to God with ſtrength, *Pſal.* 42. 2. the ſoule thirſteth for God: and thirſt is the ſtrongeſt paſſion: In *Act.* 17. 16. St. *Pauls* ſpirit was ſtirred for God, *non poterat ſuſtinere*, he could not forbeare: ſo grace ſtirres the heart upward to minde things above; it makes men *ſpiritu feruentes*, Rom. 12. 11. *fervent in ſpirit*; as Chriſt

was

was ſtrong in the Spirit, *Luke* 1.80. hence Chriſtians have deepe ſighes, ſtrong cryes within them, earneſt groanes and longing, ſtrong and fervent prayers. *Pſal.* 51. *Iam.* 5.16.

3. Fire hath a conſtant motion upward: ſo grace is alwayes aſpiring to the things above; when a man breakes off his ſleepe he awakes with God. *Pſalme* 139. 18. grace makes a man truſt in God all the day, *Pſal.* 25.5. to call upon God continually, *Pſal.* 86.3. to ſet God alwaies before us, *Pſal.* 16.8. grace is thinking deviſing, contriving, deſiring, queſtioning, ſeeking, and exerciſing it ſelfe about things above, things holy, heavenly, gratious and ſpirituall.

4. Fire aſcends eaſily without compulſion; ſo grace hath a propenſity and facillity to heavenly things: grace makes a man joyfull to come to the houſe of God, *Pſal.* 122.1. and willing to come to the aſſemblies: *Pſ.* 110.3. a man comes with gladneſſe, *Philipians* 1.4. heares with readineſſe, *Acts*, 10.33. his praiſes comes from his joy, *Pſalme* 63.5. his almes for a chearefull minde, 2. Cor. 8.3. he is eaſie to be intreated, *Iames* 3.17. he is as ripe fruit ſoone ſhaken, as ripe corne ſoone threſhed.

5. If the flame be kept downe, it aſcends againe as ſoone as that kept it downe is removed. So grace may be ſuppreſſed, but take that away which keepes it downe, it doth flame up againe preſently. Sinne quelled grace in *David*, but his ſinne being pardoned, how did his graces flame upward! what ſweet prayers did hee make to God? what holy *Pſalmes* did he indite: Tyranny, and tentation, and reproaches may ſeeme to extinguiſh the graces of Gods children, but they burne inwardly, *Pſal.* 39.3. and there is a recourſe to God. *Jer.* 20.9. 12. and when they doe get victory, enlargement, and liberty, then it is apparant the fire was kept in, but by violence, and they flame more than they did before; as the Smiths fire by his caſting water on it, burnes the more fervent.

Sect. 3. Thirdly, *Of the qualities and effects of fire.*

1. FIre gives light ſo ſaith the Prophet, *Iſay* 50.11.
2. Fire gives heate, ſo ſaith St. *Marke*, *chap.* 14. verſ. 54.
3. Fire conſumes, *Amos* 2.1. *Combuſſerit oſſa, &c.*
4. Fire it changes, *Pſal.* 68. 2.
5. Fire it puriſies, *Mal.* 3.2.
6. Fire encreaſes by adding fuell.
7. Fire is never ſatisfied, *Prov.* 30.16.
8. It is not leſſened by communicating heate.

1 Fire gives light, ſo doth Gods word: inſtruction is the light, ſhines from the Law, *Proverb.* 6. 23. by preaching men receive light, *Acts* 26.18.

Conſiderations.

1. Light doth diſtinguiſh; ſo doth the word, by it we know what is good, and what is evill.
2. Light is comfortable, ſo is the word, *Ier.* 15.16.
3. Light makes us walke ſafely, ſo doth the word; guide us in the waies of peace and ſafety.

2 Fire gives heate, ſo doth Gods ſpirit; he heates us with zeale and warmes our affections.

Conſiderations.

1. Heate makes us joyfull: a man that is warmed at the fire ſaith *Aha*, *Iſai.* 44.16. ſo the comforts of Gods ſpirit makes a man much refreſhed, *Pſal.* 94.19.
2. Heate makes a man active, his benumednesſe being removed; ſo Gods people are active being cheared with the comforts of Gods holy ſpirit, the joy of the Lord is their ſtrength. Nehem. 8.10.
3. The fire giving heate, men preſſe to it, and deſire to be nigh it: ſo Gods ſpirit working heate and comfort in our ſoules, we ſhould ever deſire and much pray for it. Luke 11.13.

3 Fire conſumes all combuſtible matter it meetes with; as wood, ſtraw, coale, &c.

Con-

Considerations.

1. The curse of God consumes, *Zach.* 5. 3. 4. as the fire consumes two wayes, either secretly by degrees, or violently and swiftly: so the curse is secret, as a moath and rottennesse, *Hos* 5. 12. or more violent and terrible as a Lyon, or Lyons whelp, *vers.* 14.

2. Fire consumes not only the house where it first kindles, but the next house to it, and if it be not quenched it reaches to many houses: so the curse of God reaches to a sinner, to his next heires, yea if repentance doe not come betweene, it reaches to the third and fourth generation.

Fire changes; it turnes the couler of that you put into it, it melces the waxe comes neere it, it hardens the clay, it drives the moisture out of the paper or cloth that is held before it. 4

As fire changes, so doth Gods spirit, 2. *Cor.* 3. 18.

Considerations.

1. In their condition, they were captives, 2. *Tim.* 2. 14. now they have liberty, 2. *Cor.* 3. 17. They were children of wrath, *Ephes.* 2. 2. they be changed to be children of God, 1. *John* 3. 1.

2. They be changed in disposition, *Isa.* 11. 6, 7, 8. they were enemies, *Rom.* 5. 10. now are friends, *Joh.* 15. 14. they have a divine nature, 2. *Pet.* 1. 4. and a new heart, and a new spirit *Ezek.* 36. 26.

3. They be changed in conversation; the old companions they cry away from me, *Psal.* 119. 115. they be changed in their speeches which were once rotten, *Eph.* 4. 29. but now gratious, *Col.* 4. 6. they are changed in their actions, they eschew evill and doe good, they practice righteousnesse and doe exercise mercy, they doe performe duties of piety from an inward principle, from a new life infused into them, there is an universall change where Gods spirit comes, savingly and effectually.

5. Fire purifies, and purges, and seperats, the drosse from the mettall.

Considerations.

1. As fire purges and purifies, so doe afflictions; God hath his furnace in *Sion*, there is fiery tryals to prove and to try the people of God, *Psal.66.10. 1. Pet.4.12.*

2. As the fire is made according to the will of the gold-smith, so our afflictions are according to the will of God.

3. As the time of the mettalls being in the fire is according to the wisedome of the goldsmith, so the time of our afflictions are according to the wisedome of God.

4. When the mettall is melted and the drosse taken away, then it comes forth more pure, so when our hearts are humbled, and our corruptions purged, then we come forth as gold. Job 23.10.

6. Fire increases by adding of fuell.

Addition breeds multiplication; the more fuell the greater is the fire.

Considerations.

1. So is it with coveteousnesse and riches, as wealth comes in, coveteousnesse encreases, having hundreds the desires run after thousands, the desires are not quenched with money no more then fire is with fuell.

2. Addition of graces are as the fuell: assurance of salvation as the fire; the more graces, the more assurance, by the joyning grace to grace we make our calling and election sure. 2. Pet. 1.

3. Wicked men adde to the people of God affliction and misery, this they do willingly, but by this meanes they adde fuell to their felicity and glory, thus they do unwillingly.

7. Fire is never satisfied: yea may adde till you be weary, fire still desires more.

1. So is it with all earthly things, they doe never satisfie the restlesse desire of man: the Bee flies from one flower

flower to another, as unsatisfied: *Solomon* proved by experience, no full satisfaction in earthly things; like the fire we still desire more.

8. Fire is not lessenned by communicating heate, nor have we the lesse by communicating of our gifts to others: wealth communicated to others lessenneth our store; but in heavenly graces it is otherwise: in heating others we are not the colder; in quickning others we are not the more dull: the Cock claps his wings, and awakes himselfe, he crowes, and awakes others: The fire burnes if that no body be neare it, if you warme you, there is no diminishing: it burnes, and heates, and doth good with advantage to us, and no dis-advantage to it selfe. So much of proper fire: next

Of improper fire; metaphoricall fire. Sect. 4.

BY improper fire we may understand the metaphoricall fire, that is like fire, or the extraordinary fire we read of, which doth differ from our materiall Fire.

This is of two sorts:

1. *Supernall fire.* 2. *Infernall fire.*

1. Supernall fire comming from above, and of these are two causes.

1. From Gods anger.
2. From Gods favour.

1. From Gods anger; so Fire came downe from heaven on *Sodome* and *Gomorrah*, *Gen.* 19.24. Also on them that offered Incense in the conspiracy of *Korah*, *Numb.* 16.35. On the Captaine and his fifty. 2. *Kings* 1.10.

2. From Gods favour: so Fire came downe on the sacrifice of *Solomon*, 2. Chron. 7.1 and on the sacrifice of *Eliah*, 2. *King.* 18.38. Thus God shewed his love and favour to these his servants by fire from heaven.

2. Infernall fire is that which the damned doe feele in hell, set forth in Scripture.

1. For

1. For the greatneſſe, there is fire and much wood: the Prophet ſpeakes to our capacity. *Iſaiah* 30.33.

2. By the terribleneſſe, it is a lake of fire, as St. *Iohn* ſaith. *Revel* 21.15.

3. The eternity of it is everlaſting. *Matth.* 25.41.

This fire ceaſeth on the ſoules of men, it layes hold on ſpirits and hath

1. Shame, for they ſhall bee looked upon as ſpectacles of wrath to their infamy. *Iſaiah* 66.24.

2. This fire differs from fire on earth, and hath with it darkneſſe and paine: our fire gives light and warmth.

3. This fire hath with it indignation, and an exceeding vexation; for there is gnaſhing of teeth.

4. Divines thinke there is horrible blaſphemie, becauſe of their torments.

5. The company of the divels moſt fearefull and terrible.

And in this Fire

1. Is no reſiſtance, for now they ſuffer, *Iude* 7. and are bound hand and foote. *Matth.* 22.13.

2. Is not the leaſt mittigation. *Luke* 16.24,25.

3. There is a gnawing worme in the fire. *Mar.* 9.44.

4. A ſenſibleneſſe of the torment. *Luk.* 16.24.

5. A knowledge that others be in joy. *Luke* 16.23.

6. The torment is on the whole man, all the faculties of the ſoule, and all the parts of the body.

The degrees of torment.

1. According to the meaſure of wickedneſſe committed. *Matth.* 23.14.

2. According to the meanes of grace they deſpiſed. *Matth.* 11.24.

Sect. 5. Fifthly, *of divers reſolves concerning fire, both naturall and divine: and of Meteors.*

Firſt of them that are naturall.

Queſt. 1. *Anſw.* HOw many waies may fire be put out?

Firſt by ſpreading it abroad. Secondly, by withdrawing

drawing of the fuell. Thirdly, by throwing water on it.
So our luſt may be quenched; by ſeparating of them, by taking away that which doth nouriſh them, by teares of repentance.

Why doth fire burne hotteſt in froſty weather? *Queſt. 2.*
The extremity of the cold aire provokes it to be more vehement. *Anſw.*

Why doth Wine, and ſome ſtrong waters burne and take fire? *Queſt. 3.*
Becauſe of the ſtrongneſſe, and clammineſſe, and fatneſſe that is in it, it is combuſtible. *Anſw.*

Why doe men burne the ends of pales which they do put in the ground? *Queſt. 4.*
That the moyſture being expelled, the putrefacting part may remaine the longer in the ground without rotting. *Anſw.*

What is the cauſe of the continuall fire that is on mount *Ætna*? *Queſt. 5.*
The minerals of Brimſtone, or ſome other combuſtible Oare; which quantity being great, the fire continues: thus the learned doe thinke. *Anſw.*

Quenching the hot Iron in the Smiths forge, why doth it hiſſe and make a noyſe? *Queſt 6.*
Firſt, ſuddaine alterations breedes diſtemper in the very iron: Secondly, violent extreames doe fight and make a noyſe. *Anſw.*

How may we prove the foure elements in a fire-ſtick? *Queſt. 7.*
1. There is fire in the one end of the ſticke. *Anſw.*
2. There is water wooſes out at the other end.
3. There is aire fumes out with the water.
4. The ſticke burnes to aſhes, there is earth.

Why doe children love to play with the Fire? *Queſt. 8.*
1. Becauſe of the fineneſſe of the colour. *Anſw.*
2. Becauſe they want experience of the operation of it.

Why doe engliſh people make bone fires the fifth of every November? *Queſt. 9.*

Answ. 1. That the Fire may be a lively remembrance of our deliverance from Popish Fire.

2. That our children might aske the meaning, and be instructed in Gods mercies to us.

3. To daunt the enemy when they see us rejoycing, whom they rather would see weeping and mourning.

4. We expresse outwardly what we have inwardly, the fire of zeale and thankfulnesse.

5. The burning of the wood, shewes how traitors shall burne in hell.

6. We would teach them: we make fires, not to burne them, as they did us, but to give them light and warmth.

Secondly, other resolves concerning metaphoricall fire.

Quest. 1. How is anger like to fire?

Answ. 1. A little may grow to a great flame.

2. Fire and anger be hurtfull out of their proper places.

3. Fire is dangerous neare flaxe, and anger is dangerous where is provocations.

4. Wisedome orders fire, so a wise man orders his anger.

5. Fire raked in ashes, stirring discovers it; so concealed anger, occasions doe manifest it.

6. There is likenesse in the quenching of fire and anger.

1. Fire is quenched by with-drawing fuell: so anger is appeased by removing that which doth nourish it.

2. Fire is quenched by water, and anger is quenched by teares of humiliation.

3. Houses on fire are holpen by pulling downe, so anger is cured by pulling downe pride and high conceits.

Quest. 2. How doth wickednesse burne like fire?

Answ. 1. One coale kindles another; so one wicked man doth infect another.

2. Fire consumes; so doth wickednesse consume all good in the soule, the strength of the body, the goods, the good name.

3. Some sport with fire; some sport with sinne.

4. When fire gets mastery wee are undone; so when

when ſinne gets dominion we periſh.

5. When a man ſees fire in his houſe, too late, he cries deſperately: ſo it is with ſinne at the death bed.

6. Fire hath undone them that were very rich: ſo wickednesſe did undoe the very Angels.

7. If we eſpy fire very dangerous, if we can timely quench it, we doe rejoyce; ſo if we eſpy our ſinnes, and timely repent, it abundantly comforts us.

8. If a man be cryed unto, his houſe is on fire, if hee he ſtirre not, he is like to periſh: ſo if the Preacher crye out of the ſinne in mans ſoule, if hee repent not, hee periſhes.

9. If fire be almoſt put out, if it have matter it will revive againe; ſo wickednesſe curbed by law, education, ſhame, example, if not throughly mortified, it will revive againe.

10. If fire be blowne, it is more furious: ſo if ſin bee provoked, furthered and animated, it is more furious; provoked luſts are ſtrong.

How is jealouſie like unto fire? *Queſt. 3.*

1. As fire is ever working, ſo jealouſie is never at reſt. *Anſw.*

2. Fire works on the leaſt advantage, ſo doth jealouſie.

3. Fire blowne, and added unto, is outragious, ſo is jealouſie, if it be ſtirred, and new matter added to it.

4. Many times the neighbours are called to helpe quench fire: ſo often times the neighbours and the friends are called to appeaſe the jealous party.

5. Fire will except of no gifts, nor be intreated not to burne: ſo the jealous man will endure no ranſome, though the gifts be augmented. *Prov. 6.*

6. Fire lies ſometimes invisible in the aſhes: ſo jealouſie lies ſecret hid in the heart.

7. Fire burnes thoſe that touch it; ſo the jealous perſon is angry with thoſe converſe with them.

8. A ſure way to quench fire, is to caſt on water, and take away the fuel: ſo to quench jealouſie, the beſt way

is to weepe for them, and to give them no just occasion.

9. If a man come with a handfull of flaxe or straw to beate the fire, hee encreases it: so to come to the jealous party with passion, rough words, or threats, doth more enrage them.

10. Put two fires together, they doe burne the hotter; so put two jealous persons together, let them talke together, they strengthen each other.

11. Fire sometimes burnes where it should not: so the jealous person sometimes suspects were he should not.

12. Fire welcomes that will encrease it: so doth the jealous party welcome the tales and reports that encreases jealousie.

Quest. 4. What lessons may we learne from the fire which fel on *Sodome*?

Answ. 1. That God is just as well as mercifull.

2. Strange sinnes bring strange punishments.

3. The equity: they burnd in lust first, and then were burned with fire.

4. Voluptuous living hath a smarting conclusion.

5. Vniversality of sinnes, brings universall destruction.

6. Those which cannot abide to be reproved, must abide to be punished.

7. We should take examples, least we make examples.

Answ. How is Gods word like to fire?

Quest. 5. 1. The fire gives light: so doth Gods word. *Psal.* 19.

2. The fire gives heat; so doth the word.

3. The fire in his place rejoyces; so doth the word rightly applyed. *Ier.* 15. *Job.* 23.

4. The fire consumes the combustible stuffe; so the word consumes our sinnes and lusts.

5. The fire changes some things, and drawes some things to it; so doth the word change us, and win us, and turne us to his owne likenesse.

How

How are the judgements like fire? *Quest. 6.*

1. Fire is terrible, when it is cryed fire, fire; so Gods judgements are terrible in the threats. *Answ.*

2. Fire it impartiall: so are Gods Judgements.

3. Fire consumes; so doe Gods judgements.

4. Fire torments men; so doe Gods judgements.

5. The spoyle that fire makes, is reported a farre off from the place: so Gods judgements are heard of, and famous for report and record.

6. When fire is cryed, and kindled, men doe remove their Goods, and cast water on their neighbours houses, or flye away: so in the threatning and beginning of judgements, it is wisedome to pray, and to give almes, to lay up treasure in heaven: to weep for the sinnes and miseries of others, to flie from the sins of the time, unto the name of God, to the throne of grace.

7. When wee see the flame a farre, wee beginne to bestirre our selves, so the judgements on neighbour nations should now awaken us.

8. The minings under ground are least perceived, and yet most terrible, sudden, and inevitable: so inward spirituall judgements are least perceived, and most dangerous.

9. As those that kindled the fire are worthy of our hatred, and those that quenched it are worthy of our love: so the wicked that procure Gods judgements are worthy of most hatred, and the godly that preserve us from them, or by their prayers remove them, deserve most love.

Of Meteors.

1. *Of the names of Meteors.*
2. *Of the matter whereof they are produced.*
3. *Of the time when they doe appeare.*
4. *Of the various formes and shapes of them.*
5. *Of the place where they are.*

Sect. 1. First, *of the names of Meteors.*

A Meteor is taken more largely, or more strictly. Largely, all vapours, exhalations, clouds, windes, tempests, haile, snow, are Meteors: *Meteora* is, first, things ingendred Secondly, in the aire. Thirdly, unperfect things ingendred imperfectly in the aire: strictly, it is either from vapours arising from the water, or exhalations from the earth, or both; so growing hard and clammy, are called Meteors in the aire.

Sect. 2. Secondly, *of the matter of them.*

First negatively, of what they are not. Secondly, affirmatively, of what they be.

Negatively.

They are not of fire, nor of aire, and so are of unperfect mixture: for the perfect bodies are either simple, compounded of the foure elements. The Meteors are not of fire, for the fire consumes them, and doth not produce them: the fire, (I meane the elementary fire) is so thinne, it cannot be altered and made thinner: if the fire were

were thicker, it would become hot aire: neither are Meteors made of aire: for if aire were made thinner, it would turne to fire: the exhalation then is not from aire nor fire.

Affirmatively.

Meteors have their production from the Waters and Earth: from the waters do arise moyst vapors, from the Earth arise exhalations more hot and dry, and are more thin, and pierce the Ayre, ascending up more free then Vapors to the place where they are fired and consumed, and tis probable that Meteors are rather exhalations then Vapors. As there be seene some at Sea: it may be they arise from vapors, or from some Isles of the Sea; or exhalations may be drawne from Fleeces of ships, and great Navies, this is but conjectures; wee must leave many causes in nature, to the God of Nature, who onely knowes them.

Thirdly, the time when Meteors appeare. Sect. 3.

NOt in the heate of Summer, for then the Sunne is strong on the earth in his heate, and consumes the matter whereof the Meteors are formed. Not in the deepe of Winter, for then the Sunne is so farre distant, that tis not so operative to raise the exhalations up into the Ayre. But the Spring and Autumne is the ordinary time. As for the Star that did lead to Christ in the deep of winter, it may be the Countrey is temperate, or it was an extraordinary Meteor or Starre for speciall use. God can throw the reines on natures necke, yet keepes the bridle in his mouth; hee can worke by secondary meanes, and without them.

Fourthly, of the various formes and shapes. Sect. 4.

THe formes of Meteors are according to the quantity or quality: if the quantity be very great, it is not carryed

carried up to the upper Region of the Ayre, when the grossenes and heavinesse is the quality of it; but if the quantity be great, and the quality be thin and light, it goes to the upper Region, and there is fired. And to proove that great quantity is exhaled up in the Meteor, it appeares in some Comets or blazing Stars, which continue many dayes after they be fired, before they be consumed, which argues there was a great quantity that lasted so long.

Sect. 5. *Fifthly, of the place of Meteors.*

THe place is to be considered two wayes. First, the place of their production. Secondly, whither they ascend.

1. The place of their production is not farre North, for that is too cold: nor yet in the South, for there the Sun beames are too hot: but that part of the earth which is like the Spring and Autumne, all the yeare there are most Meteors: Vnder the Equinoctial line are none, nor in the two extreames, but in the temperate Climat there they arise.

2. The place whither they ascend, tis to the upper Region, for the middle Region wanting the reflexion of the Sunne beames, is extreame cold. In the lower Region is Frosts and Mists, in the middle Region, Clouds and raine, in the upper Region Comets and blazing stars.

Conclusions applicatory.

An Hypocrite is like unto a Meteor. First, a Meteor is raysed from the Earth, yet is not earth. So an Hypocrite is raysed in the Church, yet is not of the Church: *They went out from vs, saith* St. Iohn, *but are not of vs*; he is not of the true Church of Christs mysticall body.

2. A Meteor hath an ascent, yet is not heavenly; so an Hypocrite may be advanced, yet not of an heauenly disposition.

3. An

3. An Hypocrite may make more ſhew than a true Chriſtian: as a meteor may blaze more for a time, than a fixed ſtarre.

4. A Meteor is after his advancement burned; ſo is an Hypocrite his end is to be burned.

5. A Meteor riſes not under the Equinoctiall line, nor in the hot ſouth; nor in the cold north: nor doth an Hypocrite grow where is the feeling of Gods preſence, nor where is the heat of true zeale and fervent devotion, nor yet in the cold, among Pagens, Heathens, and Infidels.

6. There be divers formes of Meteors, ſome round, ſome ſtreaming, like Piramides: ſo ſome Hypocrites goe round like the Mill-horſe, ſtill the ſame, and are as the ſpider ſtill in their oculer motion; ſome are ſtreaming, like *Iehu* and *Demas*: ſo long as the clammy matter of worldly hopes laſt and then goe out; ſome are great below and narrow above, large toward the world, and little toward heaven; like to Piramides.

7. Some Meteors are thinne, and are ſoone fired and conſumed, ſome more full of matter, and endure longer, ſome are fearefull to behold: ſo ſome Hypocrites are ſoone diſcovered; ſome are longer in their profeſſions: others are terrible in their deaths. So much of Meteors.

Of the Winds.

1. *Of the generation of the windes.*
2. *Of the diversity of Windes.*
3. *Of the usefulnesse of them.*
4. *Of the strength of the winde.*
5. *Resolves concerning the winde.*

Sect. 1.

First, *of the generation of the Windes.*

SOme Naturalists have ghessed at three causes: First, that the Sunne drawes up thinne vapours and exhalations, they falling downe by violence turne to winds. Secondly, some thinke the aire being pend up in vaults and caves of the earth, having a vent doe breake out, and so spread in windes, blowing on the earth. Thirdly, some hold, certaine vapours meeting together from betweene the mountaines, comming from the crannies of the earth, are the windes: some to all this thinke, there is a soft moving of the aire, yet it is not winde, but a coole vapour.

But he that made them tels us a better doctrine, *Ioh.* 3. thou knowest not from whence it commeth: we must deny our curiosity, and submit to the verity: No man knowes from whence the windes doe come; this is a lawfull ignorance.

Secondly,

Secondly, *of the diverſity of windes.* *Sect.* 2.

THe Eaſt winde is hot and dry, of the fiery nature.
The Weſt winde cold and moyſt of the watery nature.
The South winde hot and moyſt.
The North winde cold and drye.
The windes betweene theſe are qualified; of the ſeverall tempers whereof they doe participate.

Thirdly, of the uſefulnes of the Winds. *Sect.* 3.

1. They carry the Clouds, and bring us Raine.
2. They cleare the Ayre, for our health of body.
3. They cauſe our ſhips to fetch Commodities.
4. They make our Mils to grinde our Corne.
5. They coole the Ayre in the Summers heate.
6. Without the Winds nothing would grow or proſper. *Reuel.* 7. 1. 3.

Fourthly, of the ſtrength of the Wind. *Sect.* 4.

1. The Winds do raiſe the mighty waves of the Sea. *Ionah* 1.4. *Pſal.* 107. 25. 26.
2. The winds have blowne downe houſes. *Iob* 1.19.
3. The Winds rend the Mountaines, and breakes the Rockes. 1. *Kings* 19.11. And experience proves the winds have carried away ricks of Corne and Hay; rooted up and torne great trees. The fierce winds mooves the great ſhips. *Iames* 3.4.

Fifthly, reſolves concerning the Wind. *Sect.* 5.

Which is the moſt notable and famous Wind? *Queſt.* 1.
The Eaſt-wind: of which the Scripture ſpeakes, how *Anſw.*

it hath beene Gods inſtrument divers times for famous uſes.

1. An Eaſt-wind divided or dried the Red-ſea. *Exod.* 14. *ver.* 21.

2. An Eaſt-wind brought the Graſhoppers on *Egypt.* *Exodus.* 10.13.

3. An Eaſt-wind perplexed *Ionah.* *Ionah* 4. 8.

4. An Eaſt-wind brake the ſhips. *Pſalm.* 48. 7. The Eaſt-wind is, *vrentem, ventum*, a ſearing Wind; and is ſayd to blaſt. *Gen.* 41.6. to ſcatter. *Iere.* 18.17. The Eaſt-wind is hurtfull to the fruites, trees, and leaves. Mr. *Calvin* on *Iſaiah* the 27. 8.

Queſt. 2. How is the Spirit of God and the Wind alike?

Anſw. 1. The Wind is powerfull and ſtrong, ſo is the ſpirit of God.

2. The Wind ſweetly cooles and refreſhes our bodies in the heate of Summer: ſo the ſpirit doth ſweetly refreſh and comfort our ſoules in the heat of tentations & afflictions.

3. When men faſt, then there encreaſes wind in their ſtomackes; and when men faſt the ſpirit of God encreaſes in their ſoules.

4. Without the wind nothing can grow and proſper: ſo without the ſpirit, nothing can proſper concerning our ſalvation.

5. The wind is on the Sea and Land, with a kinde of *vbiquitie*; ſo the ſpirit is every where, being truely omnipreſent.

6. The wind is inviſible, and cannot be ſeene: ſo is the ſpint of God inviſible,

7. By the effects we conclude, the wind hath blowne, and wee do feele it ſencibly to blow. So by effects wee know the ſpirit of God hath been working, and we feele his holy motions and conſolations.

8. We cannot command the Wind to come, nor hold it alwayes with us at our pleaſure, nor can we obtayne the

the motions of the Spirit when we will, nor retaine them at our pleasure.

The disparity betweene the Winde and the Spirit.

1. The Wind is a creature, the Spirit is a Creator.

2. The wind is an unreasonable creature, the Spirit is the Doner of reason to the creature.

3. The wind is alwayes limitted in his proper sphære: the Spirit is unlimitted, and fils Heaven and earth.

4. The wind blowes equally on all, both good and bad; but the spirit of God blowes on the Elect, and makes a difference.

5. The winds blow and often doe harme, where the spirit comes, he alwayes doth good.

6. Sathan hath beene permitted to raise the wind. *Iob. 1.* but was never permitted to give the good spirit.

7. VVind in the body makes men sicke. But the spirit in the soule makes men well.

8. The most favourable winds can bring but to a temporall haven, the blasts of Gods spirit brings to a blessed Heaven.

9. When the Windes blow strong, it hinders men in their journey; but when the Spirit moves strong, we make the more speede, and with the more comfort and lesse trouble.

Why did the Poets call *Æolus* the King of the windes? *Quest.* 3.

Because the windes did arise about the *Æolian* Ilands, whereof he was the King: they saw the place where the windes arose, but looked not up to him that raised them. *Answ.*

Why did the *Italians* make a God of the Winde, and dedicate a Temple to it? *Quest.* 4.

Because when *Sigismund* had prepared a mighty Navy to invade *Italy*, a strong North winde tare *Answ.*

and funke his ships, and dispierced his army, then the *Italians* made of the winde a God, being ignorant that there is a Creator of the windes, *Amos* the fourth the last verse. The Winde is but a creature.

Quest. 5. How differs the Whirle-winde from other windes?

Answ. In three particulars.

1. Other windes are single for kinde; but the Whirle-winde is plurall, two windes are involved together.

Secondly, other windes spread abroad: the Whirle-winde hath a circular-like motion, it holds together and runnes round.

Thirdly, other windes doe continue longer in motion: the Whirle-winde parts asunder, and is sooner dissolved.

Quest. 6. What thoughts are we to have, when wee doe thinke on the winde or feele it?

Answ. Such as these, or the like.

1. To think of Gods goodnes, which now opens his treasures, and sends forth the winds to us.

2. I should have thoughts of obedience; for the windes obey Christ.

3. I must beleeve more than I see: I cannot see God, nor Angels, nor my owne soule, nor the Winde, yet beleeve all this to be.

4. I may thinke of my mortallity; for my life is as the winde that passes away. *Psalme* the one hundred and third.

5. I should desire the Spirit of God; which as the winde blowes where it listeth, to blow on my soule, that I may be truely regenerated, and so flourishing in grace, that I may bee as a garden. *Iohn* 3. *Cant.* 4. 16.

Quest. 7. How are wicked men like the winde?

Answ. 1. In their rage and malice: the blast of the mighty

is as a ſtorme. *Iſaiah Chapt.* the twenty fifth, *verſe* the fourth.

2. In their mutability, the windes are variable and inconſtant; ſo are wicked men in their words, *Pſalme* 5. 9. in their deedes, therefore compared to a broken tooth, or ſliding foote; and wee are fore-warned not to put confidence in them. *Mich.*7.

3. The windes are in all parts whereſoever we goe, and the wicked walke on every ſide, and are in all places. *Pſal.*12.8.

Queſt. 8. How are the wicked like a ſtorme in their malice and perſecutions?

Anſw. 1. A ſtorme comes of windes and water, two contrary elements: ſo wicked men are ſometimes differing among themſelves, yet joyne both againſt the godly: *Manaſſes* againſt *Ephraim*, *Ephraim* againſt *Manaſſes*, both againſt *Iudah*. *Iſaiah Chapter* the ninth, *verſe* twenty one.

2. A ſtorme comes often times in ſecret when men are aſleepe: ſo wicked men come on the godly at unawares. *Pſal.*11.2.

3. The ſtorme comes to ſpoyle and undoe men: ſo the wicked will ſpoyle and undoe the godly; as ſaith the Prophet, they will undoe a man and his heritage.

4. The ſtorme doth wet, but not wound us: ſo the perſecutions of the wicked doe wet our cheekes with teares, but hurt not our ſoules.

5. The ſtorme is not in all places, nor laſts alwaies, nor is the rage of the wicked on all perſons, nor all times, *Revel.*2.10. *Sathan* ſhall put ſome of you in priſon, ſome, not all, and yee ſhall have tribulation tenne dayes, not alwaies, the time is limited.

*Queſt.*9. Why are the godly reſembled to a garden, and the Spirit to the North and South winde? *Cant.*4.16.

Anſw. 1. As in a pleaſant garden, that with ſweete gales of winde

winde hath prospered, there men doe take pleasure to walke; so Christ takes delight to be among his gracious people.

2. In such a garden is variety of hearbs, and flowers, fruits, and spices: so in the people of God are variety of gifts and graces.

3. Such gardens are fenced and walled: so Gods people are protected and defended.

4. Such gardens are weeded and watered: so Gods people are purged and instructed.

5. In such gardens is beautifull order: so it is with Gods people in their severall places, they performing severall duties, medling each Christian with their owne businesse, are in a beautifull order.

6. As such a Garden seemes dead in winter, yet there is life at the rootes: so Gods people doe seeme dead in afflictions, yet there is grace in their hearts.

7. The garden is the most beloved plot of ground, though the owner have much land: so the people of God are beloved above others, though all the earth be the Lords.

8. A blinde man, and one that cannot smell; hath small felicity in such a garden: so those Sathan hath blinded, and those that have no spirituall savour, doe finde small comfort or felicity in the company of the godly, though they bee excellent in graces, and the gales of the holy Spirit, as the North and South winde hath blowne upon them.

Thus

Thus having gone thorow with ſome digreſſions and many imperfections: the Heavens, the Sunne, the light before the Sunne, the Moone, the Stars, the Aire, the Clouds, the Raine-bow, the Raine, the Earth, the Water, the Fire, the Windes. I here make an end of theſe Meditations, and conclude the few leaves enſuing with Meditations of Man: in whom is the Compendium of all the reſte: he hath matter and ſubſtance with the Heavens, reaſon with the Angels, light with the Sun, a parcell out of the earth, ſence with beaſts, growth with trees, (I had almoſt forgot) ſin with Divels.

The Exordium.

ALl our thoughts can reach unto, may be conſidered in two heades: The Creatour, and the creatures; The Creatour is knowne to us in his Eſſence and his Attributes; the creatures are two wayes conſidered, inviſible and viſible: the inviſible two wayes, either the habitation or the inhabitants: the habitation expreſſe two wayes, made though without hands, and glorious; the glory expreſſe two wayes in the perfection, and perpetuity: the perfection two wayes, freedome from all evill, the preſence of all good.

The Inhabitants conſidered two fold, the Angels, and Saints; the Angels conſidered two wayes, in their Nature and office: their Nature conſidered two wayes, in the puritie and celeritie: their purity is conſidered, derivately and comparatively: their office is two fold, to praiſe GOD to doe ſervice to the Elect; their praiſes are theſe two wayes conſidered, as tis ſincere, and perpetuall: their ſervice to the Elect is unſeene, and certaine.

Againe the Angels are conſidered in their number, their number is knowne to GOD, unknowne to Man: the Saints are conſidered in their Soules there,

in their bodies here in the grave, onely two excepted, *Henoch* and *Elias*, whose bodies are in Heaven before, as types of *Christ*, as evidences of the Resurrection. The visible creatures are two fold, the Heavens, and the Earth: the Heavens are two wayes considered in their spharres and orbes, or in other phrases the Heavens, and their ornaments: the Heavens are considered, as out-spread and firme: the orbes are two fold, the Sunne, and the Planets: the Sunne is considered in his light and swiftnesse; in his light is two things as tis the fountaine, and as tis communicated: the Moone is considered in her mutation and blemishes: the Stars are set forth in multitude, and glory. The Earth is considered singly or coniunctively; coniunctively by a Synecdoche, as tis land, and water, making one globe. The waters are considered in the Sea, in the Rivers: the Sea is considered in his bounds, in his motion: the motion is considered in the flowing, and ebbing, the bounds are considered in the stabilitie, and perpetuitie. The Earth is singly considered in the substance, and dependance: the dependance on Gods power, in the Aire: the substance in the massinesse, and riches: the riches latente or patente: the patente invegatives or the sensitives: the sensitives have life, and feeling: the vegatives are part in the earth, part above the earth: the creatures doe one serve another, and all serve Man: Man consists of a Soule, and a bodie: the Soule is distinct, and immortall, the body hath sences, and members: the Soule hath substance, and faculties: the substance is spirituall, and invisible: the bodie hath generation, and corruption. So much of the *Exordium*, beginning at God, ending with Man. The Meditations follow:

1. What the Soule is.
2. How it was created.
3. Of the Coniunction with the body.

4. Of

4. Of the immortalitie of the Soule.
5. The difference of immortall, and eternall.
6. Of the life, and death of the Soule.

A Concluſion concerning Gods Image on the Soule, *explained by Reſolves.*

1. Concerning Images what they be.
2. What the Image of GOD is.
3. How *Adam* was made after Gods Image.
4. Whether this Image ſtill remaines.
5. In whom this Image is repaired.
6. Reflexions applicatorie from the former heads.

Firſt what the Soule is. 1. Section.

IT is a ſpirituall Diſtinct inviſible ſubſtance, ſpirituall oppoſed to that is corporall: It is Diſtinct, and hath a being and exiſtence being ſeparated and departed from the bodie. It had an entrance, and hath a returne, *Eccleſiaſtes* 12. 7. It being a Spirit, therefore is inviſible. This quick, nimble, apprehenſive, very active ſtirring, working. It hath being and faculties, ſome ſuperiour, as the underſtanding and mind; ſome inferiour, as the deſires and affections. The former rule, the later obey; the former contrive, the later doe acte. The underſtanding is as the King, the will, the Lord Maior; the memorie, the Recorder; reaſon and diſcourſe, as the Sheriffes; determination, as the Aldermen: Conſcience, as the Serieant; Devotion, as the Divine; the Affections, as the Commons: in this Citie of the Soule of Man.

Secondly, how the Soule was created. 2. Section.

There was the Creating of *Adams* Soule, and our Soules: How *Adam* came by his Soule we know;

how we come, by our Soules; for the manner wee know not: *Adams Soule was by inspiration. Gen.* 2. 7. Spiration and Reason differs *Adams* Soule, and makes a distinction from the Soule of other creatures, which is onely in the blood: we come by our Soules, some thinke, by participation; as one candle doth light another; by generation, a man beget a man compleat: some thinke our Soules come by infusion by a particular inspiration; when the child first quickens in the wombe: but this is certaine, no man knowes the way of the Spirit, *Eccles.* 11. 5. when all is imagined, little is concluded concerning this question.

3. Section. *Thirdly, of the Conjunction of the* Soule *with the body.*

GOD made three sorts of Creatures in the beginning, Spirits without bodies, as Angels; Bodies without immortall Spirits, as beasts, fowles, and fishes; Bodies and immortall Spirits, having a joyning together, as men. There is a Divine Coniunction of the Deitie to CHRISTS Humanitie, a matrimoniall Coniunction betweene man and wife, a mysticall Coniunction betweene *Christ* and the Faithfull, a personall Coniunction betweene the Soule, and Body.

This Conjunction.

1. Is a Coniunction of contraries, as flesh and Spirit.
2. Such a Coniunction as may be separated by death.
3. After the day of Judgment, this shall be eternall.
4. In this Coniunction there is a fellow feeling, a sympathizing: The passions alter the lookes and visage, the sensible paines affect the Soule.
5. The more Noble is to rule, the inferiour to obey; Reason (not appetite or sence) should governe.

Fourthly,

Fourthly, of the Immortalitie of the Soule. 4. Section.

GOD hath immortalitie, 1 *Tim.* 1. 17. he hath it essentially, independantly; we have it by derivation, by donation: GOD hath made our Soules immortall, and our Bodies though subiect to corruption, yet by Divine ordination shall be immortall after the Resurrection.

Arguments of the Soules Immortalitie.

1. The Father of our Spirits is immortall, *Heb.* 12. 9. he is the GOD of the Spirits of all flesh, *Num.* 16. yea the Father of our Spirits, and by immortalitie, our Soules resemble the Father of them.

2. The operation of the Soule shewes it hath more than mortalitie. The Soule acts, and sieth beyond the power of our sences: It flies from East to West suddenly; It passes over the Seas, it calculates the course of the Sunne, Moone, and Starres. The Soule discourseth of things past, and foreseeth things to come: In hard matters the Soule first doubteth, then deliberates, then chooseth, the Soule passeth through humane actions; defining, dividing, compounding, dissolving: the Soule pearceth the skies, and conceives of GOD, and of his Angels to be immortall Essences, thus the Soule conceaves of immortall things, strives for immortall rewards, feares immortall punishments.

3. The vigor, strength, and duration of the Soule proves it immortall, age, and sicknesse doe weaken the body; yet the Soule hath life and vigour, the Soule wantes manifestation: in children old-men, and mad-men, drunken-men, and men a sleepe: the Sunne is the same though the cloudes doe hinder the shining, the Soule is the same, and as an able work-man, whose Instruments be weake or out of order, or broken.

4. The name πνεῦμα which is in Latine *Spiritus*, proves the Immortalitie of the Soule; for Soule and Spirit are promiſcuouſly taken one for the other: *Iohn* 13. 21. *Turbatus eſt Spiritus*, *Iohn* 12. 27. *Nunc anima mea turbata eſt*: In the firſt Text, he was troubled in Spirit; in the laſt Text, hee was troubled in Soule: a ſpirit is immortall, ſo is the ſoule.

5. The ſoule is not derived out of any matter, which is the roote of corruption; ſo Angels, and the ſoules of men are not made of compoſition of the Elements; ſo are immortall, and not ſubiect to diſſolution.

6. The laſt and leaſt Argument is the Teſtimonie of Heathen men: *Solon* ſaith the ſoule is an incorruptible ſubſtance, apt to receive Joie or paine here and elſwhere: *Plato* ſaith: *Though the body die, the Soule dieth not. Socrates* ſaith, *The Soule that followeth Vertue, ſhall ſee God. Anaxaxchus* put to death with Iron hammers, ſaith: *Knock hard the fleſh, and bones; but Anaxaxchus thou canſt not hurt.*

5. Section.

Fifthly, the Difference of Immortall, and Eternall.

Immortall is oppoſed to death, Eternall is oppoſed to time: Immortall hath reſpect to being without limitation of time, Eternall reſpects no time, perſons, nor things: there would be eternity, were there no perſons, things, nor time. Immortall is more noble than Eternall; for the Angels, and ſoules of men are nearer GOD bearing his Image: Eternitie is a vaſte Ocean without meaſure or limitation.

The Immortalls doe dwell in Eternitie at laſt, as the Inhabitants in the houſe.

6. Section.

Sixthly, of the life, and death of the Soule.

Firſt of the life of the ſoule here conſider, 1. What life is. 2. The ſeverall kindes of life. Life is a power

to

to move, and to acte; In the Creatour tis an eſſentiall, perfect, ſingle, Divine, being there is the fountaine: man had his life at the firſt by ſpiration: *Gen.* 2. 7. called breath of lives, for the ſeverall facultics tis in, or the ſeverall operations or degrees.

There are three degrees of life, in the wombe, in the world, in heaven; the life in the wombe is ſecret, the life in the world is active, the life in heaven is contemplative, a life of viſion.

The life in the wombe is ſecret, in the conveyance, and in the continuance: In the conveyance, *Eccleſ.* 11. 5. *Thou knoweſt not the way of the Spirit.* In the continuance, being nouriſht by the Navill, and preſerved by a Divine Providence rather to be admired than diſputed.

2. The kindes of life are three, a life of Nature, a life of Grace, a life of Glory: The life of Nature is in ſuch things as the ſtrength of Nature can acte, all attaine not to the like operations, nor the ſame man is all times alike; one man excelles another, and the ſame man in time he doth excell his former actions: ſome have attained to a great knowledge of the heavenly ſphares and orbes: ſome to the knowledge of the terreſtriall globe, finding out the minerals that lay hid, and the Nature of the Creatures that doe live, and growe on the earth: man hath divided the world into foure parts, for diſtinction of Countries, and people; ſome attaine to Arithmetique, ſome are Muſicall, man hath found out writing, printing, Martiall diſcipline, Navigation, policie in Governement, curious Arts, Phiſique, Rethorique, Logique, much varietie for the being, and well being of humane life.

The life of Grace is a ſpirituall life, which onely the regenerate doe attaine unto:

1. Conſider how it is communicated.

2. How

2. How it is manifeſted.

3. How it is preſerved.

Firſt, how it is communicated: *Chriſt* is the originall of light and life, *Iohn* 1.9. *He is the way, the truth, and the life.* John 14.6. *He is the Reſurrection, and the life.* John 11.25. *He is a quickening Spirit.* 1 Cor. 15.45. *Giving life to his members.* This life is called ſpirituall life:

1. Becauſe the Spirit of God workes it.

2. Becauſe the carnall man knowes it not, tis the ſpirituall man hath ſpirituall life.

3. Tis employed in ſpirituall things, ſpirituall motions, ſpirituall words, and actions.

Secondly, how tis manifeſted:

1. By prayers, deſires, longings after God; where is breath, there is life.

2. By ſence of ſin, to feele Idle thoughts, indiſpoſednesse to duties, &c. there *is life*; for where is ſence, and feeling, there is life.

3. Affections againſt ſin, and for GOD argues life; for where is heate, is life.

4. To doe good workes, workes of mercie, workes of pietie, workes of mortification; argues life, for where is motion, and action, there is life.

Thirdly, how ſpirituall life is preſerved.

1. By a good diet, we muſt ſtrive for appetite, and for food: labour, and ſalt things, and ſharp things brings appetite: we muſt exerciſe our ſelves in the Law, and applie the curſes and the threatnings home to the ſoule; this will make us to hunger for *Chriſt*, for mercie, and grace: then labour for nouriſhment; the word preacht and reade, the Sacraments, and prayer, and conference, and meditation are ſpirituall nouriſhments to preſerve ſpirituall life.

2. Life is preſerved by exerciſe, we ſhould put forth our habilities in duties, as in Gods ſight, and for Gods

Gods Glorie, here stirring is for soules health.

3. Life is preserved by Physique.

1. There is preventing Physique, to remember Gods Presence, Gods Law, the great accompt, the mercies we enioy, the example of *Christ*, these meanes keeps us from sinfull diseases.

2. There purging Physique, true sorrow, free Confession, humiliation, prayer, turning to God.

3. There is reboring Physique to embracee the tender of mercie, the promise of grace, to lay hold on the bloud of *Christ*, to ponder what is Gods sweete Nature, what GOD hath beene to others, what he hath beene to us formerly, what he is to us at this present, what a sweete Mediatour we have at the right hand of GOD: this may restore us.

In the third place, as there is a life of Nature, and a life of Grace; so there is for the soule a life of Glorie.

1. There is an eternall life of Glorie.

2. The felicitie of that life.

That there is an eternall life, tis plaine, *Mark* 10. 30. In the world to come eternall life: *John* 3. 16. *Whosoever believes, shall have everlasting life.* Eternall life is foure and twenty times to be read in the New Testament, besides the other names of heavenly Glory, heavenly inheritance, &c.

The Arguments to prove an eternall life.

1. Otherwayes the Scriptures would be false, which doe so manifestly reveale it unto us.

2. Els we loose an Article of our Creed.

3. The verie heathens have guessed at it.

4. Els the Saints of all people were most miserable. 1 Cor. 15. 19.

The Felicitie of that life.

1. Tis a life of Glorie, in a Kingdome of Glorie, with the God of Glorie.

2. Tis a life of pleasure: *Psalme* 16. 11. *There is*

 sweetnesse

sweetnesse with our Glorie; there they that mourned, here shall laugh: those that fasted, shall feast: and them imprisoned, shalbe enlarged.

3. Tis a life of triumph, there be palmes in their hands, in token of victorie: then the poore child of God, that is now militant, shall triumph.

4. Tis a life of safetie, there no theefe can come to rob, no enemie to assulte, no Divell to tempte; there shall be no strife, no suite, nor accusation against us.

5. A life of love, Love is the Law of the Kingdome, everie one is glad of anothers felicitie; so the ioy is mixt, and enlarged: they so abounding in love one to another, and all to the Lord.

6. Tis a spirituall life glorified, there is no thirst, nor wearinesse, or lumpishnesse.

7. Tis a life of knowledge, Ignorance is expelled, we know here in part; but then we shall know in perfection.

8. Tis a life of praises, then prayers cease, but praises never cease; we shall doe it for ever with spiritualnesse, and livelinesse; and againe we sound forth the praises of God, and againe, and againe, with infinite sweetnesse.

9. Tis a life of Communion with *Christ*, and the Angels, and all the Elect: we shalbe all of one mind, none shall separate from this assemblie; nor one profane man be admitted.

10. Tis a life of Satisfaction, we shall say, Lord I have enough, Lord I am full, I am satisfied, richly rewarded; here we ever want something, but that life knowes want of nothing.

Of the death of the Soule.

1. What Death is.
2. How the Soule can be said to die.

3. The

3. The cauſe of death.
4. The ſignes of death.

Firſt, what death is, *Plinie* calles it ruine. *Horace*, the laſt line of things. Some call death a diſſolution or departing: ſometimes tis afflictions, 2 *Cor.* 1. 10. *Who delivered us from ſo great a death*: ſometimes tis a dangerous thing, 2 *Kings* 4. 40. *Death is in the pot.*

Death is the ſeparating the Soule from the body, *Heb.* 9. 27 our living out of Gods favour, and without the Word of God, is the ſhadow of death. The ſeparation of the Soule from the body, is bodily death: the ſeparation of grace from the Soule, is ſpirituall death: the ſeparation of the Soule, and body from God and Glorie is eternall death.

Secondly, how the Soule can be ſaid to dye: It dyeth not in reſpect of exiſtence, and being; but relatively, in reſpect of Gods Grace and favour, as the body being dead, there is eares, and eyes, and handes, and feete; but without life, ſo it is a carkaſſe, till life be put into it, being voide of motion: ſo the Soule hath underſtanding, memorie, will, and affections; yet is dead by Nature, having no ſpirituall motion, hence tis ſaid, *Men are dead in treſpaſſes and ſinnes*; Epheſ. 2. 1. *Let the dead burie their dead*, Matth. 8. 22. *This thy brother was dead*, Luke 15. 31. *She that liveth in pleaſure, is dead while ſhe liveth*, 1 Tim. 5. 6.

Thirdly, the cauſe of death is ſinne, there was an immortall, live'ly eſtate in mans innocencie: Death was threatned as a puniſhment, and was accomplished when man had ſinned: *Adam* ſtood or fell for himſelfe, and his Poſteritie, as *Levie* paid *Tithes* in *Abraham*: *Heb.* 7. 9. So we ſinned in *Adam*, being in his loines, ſo death went over all men in aſmuch as all men have ſinned, *Romans* 5. 12.

Fourthly, the ſignes and markes of death.

1. Where a dead body is there in time, is rottenneſſe

neſſe, ſo tis with the dead ſoule, *Pſalme* 53. 3. *All are corrupted*, that is loathſome and ſtinking: *Anſwerth*,

2. Where death is, there is inſenſibleneſſe: So the Soules dead in ſinne are paſt feeling, *Epheſ.* 4. 19. They are ſo ſenſles, they feele nothing, though the foundations of the earth be removed, *Pſal* 82. 5. They in greateſt danger be, as the drunkard aſleepe on the top of the maſt, *Pro.* 23. 34.

3. Where men are dead, they feede not; preſent to them the daintieſt diſh, they taſte not of it: ſo men that are dead in ſinne, feede not on *Chriſt* the heavenly *Manna*, nor on the word, the foode of their Soules, if wiſedome make her feaſt, and prepare her dainties, the living are her gueſtes, the dead in ſinne heare not her invitations, nor come to her houſe, nor eate with her at her table.

Of Gods Image on the Soule, reſolving:

First, what an Image is.
2. What the Image of GOD is.
3. How *Adam* was made after Gods Image.
4. Whether this Image ſtill doth remaine.
5. In whom tis repaired.

First, what an Image is: It is not onely a reſemblance, for the Sunne reſembles God in light and brightneſſe; but yet the Sunne is not an Image of GOD, an Image is a likeneſſe, forme, ſhape and ſimilitude: *Gen.* 1. 26. *Let us make man in our Image.* Exodus 20. 4. *Thou ſhalt not make any graven Image, nor the likeneſſe.* The Image is ſubſtantiall, ſo *Adam* begate *Seth* in his likeneſſe, *Gen.* 5. 3. So *Chriſt is the ſubſtantiall Image of his Father*, Coloſſ. 1. 15. Heb. 1. 3: Or an Image is artificiall; *Matth.* 22. 20. *Whoſe Image is this*, ſaith *Chriſt*. By Art Images are molten, graven, carved, painted:

painted: or an Image is ſpiritually taken: *Epheſians* 4. 24. *This Image is Holineſſe and Righteouſneſſe.*

Secondly, what the Image of GOD *is.*

No corporall likeneſſe is Gods Image, for he is a Spirit of infinite perfection; the Image of God is Knowledge, Goodneſſe, Soveraigntie, Righteouſneſſe, Immortalitie, Bleſſedneſſe, &c.

Thirdly, how Adam *was made after Gods Image.*

1. He was made Good, *Gen.* 1 3. *Simply good, without mixture of evill.*

2. He was made in Knowledge, *Col.* 3. 10. He knew God, and the Creatures after an excellent manner, and gave the Creatures ſutable names. *Gen.* 2. 19.

3. He was created Holy, *Epheſ.* 4. 24. free from all ſinne, ſet apart for God.

So fourthly, He was made Righteous, *Eccleſ.* 7. 3. being conformable to the will of his Creatour, fit to conceave a right of things in his mind, fit to will righteouſneſſe, to remember righteouſneſſe, to love righteouſneſſe, to ſpeake righteouſly, and to doe it.

5. He was made Glorious, having theſe admirable endowments ſhining in his Soule, and his body, without infirmitie or deformitie; ſtrong, nimble, active, healthie.

6. He was Immortall, heate, and cold, moiſture and drought, were (as I take it) perfectly compounded: fire and water, aire and earth ſo curiouſly mixed, and ſo tempered by the Lord of the Artiſtes, that man was not in this eſtate capable of ſickneſſe, ſorrow, paine, or death.

7. He was Lord over Gods works, and bare the Image of God in ſuperioritie, *Pſalme* 8. Thus was man

every way happy, resembling the blessed God: the favour of his Lord shined upon him, the Creatures submitted to him, the Aire did not distemper him, the Lyon fawned on him like the dog: he had no lusts, nor passions within him, he was ioyfull and wise, and rich filled with contentment and satisfaction, he most lively resembled, and was the very Image of his Creatour.

Fourthly, whether this Image of God doth still remaine in us.

Man being in honour, he stood not in that condition; but is like the beastes that perish: insteed of goodnesse. *Now we are evill*, Matth. 7. 11. Insteed of knowledge, wee are Ignorant, 1 *Cor.* 2. 14. Wee were created holy in *Adam*, but now are uncleane: *Iob* 14. 4. Insteed of righteousnesse, wee have found out many Inventions contrarie to righteousnesse; *Eccles.* 7. 31°. Insteed of glorie, we have shame; which makes us cover the nakednesse of our bodies with garments, and the nakednesse of our soules with excuses. diminutions, distinctions, imputations to others: In steed of Immortalitie, we have death attends on us, and is sure of us; although we be Lords over the Creatures, sometimes they rebell, 1 *Kings* 13. 24. In steed of being happie, now we are accursed in our Natures with sinfull dispositions, *Rom.* 7. 23. And accursed in our labours: the Earth sometimes denyes fruits to releeve us, and brings forth bryers and thornes to greeve us, *Micha.* 6. 15. *Gen.* 3. 18.

Fifthly, In whom is the Image of God repaired?

Onely in the Regenerate, they so learne CHRIST, that they are renewed in the spirit of their mindes, *Ephes.*

Ephes. 4. 23. God shines in their hearts, 2 *Cor.* 4. 6. And turnes them from darknesse to light, *Act.* 26. 18. In the Gospell they so behold Gods glorie, so as they are changed into *Gods* Image, 2 *Cor.* 3. 18. They put off the old man, which is corrupt, and put on the new man, which maketh them like their first Creation, in holinesse, and righteousnesse. *Ephes.* 4 24. *These new Creatures are after the Image of God by resemblance, and are in this his Image.*

1. He is a *God* of knowledge: 1 *Sam.* 2. 3. And these are an understanding people, being fed with knowledge, *Ier.* 3. 15. the Image of *God* is repaired in knowledge, *Colos.* 3. 10.

2. *God* is an holy *God*, *Leviticus* 11. 44. The Regenerate are a holy people: 1 *Pet.* 2. 9.

3. *God* is a mercifull *God*, *Exodus* 34. 6. And these are mercifull like him, *Colloss.* 3. 12.

4. *God* is righteous, *Psalme* 92. 15. And these are a righteous people, *Psalme* 11. 6.

5. *God* keepes his Covenants, *Daniel* 9. 4. And these people keepe their Covenants, *Psal.* 15. 4.

6. *God* cannot abide iniquitie, *Habakkuk* 1. 13. And these people hate evill, *Psalme* 97. 10.

Adam had *Gods* Image in his body, and soule; the Image of *God* was in his Nature, and if he had not sinned, we had received *Gods* Image by a succession: but now tis by reparation, here imperfectly in grace, hereafter wee shall have it transcendently in blisse and glorie.

Reflexions applicatorie from the former Heads.

1. Thou, O Lord, hast given me a soule, O grant mee thy saving grace, else I were better have no soule at all. By thy grace preserve my soule, which thou hast given mee; thy way I admire, but cannot comprehend.

2. Thou

2. Thou hast ioyned my body and soule together, wherein I see thy power, and wisedome, that canst make such contraries to unite together: O ioyne *Christ* and my soule together, that nothing may make a separation; not life, nor death.

3. Thou onely hast Immortalitie from thy selfe, my Immortalitie is dependant on thee, the Blessed and Immortall *God*; give me Faith, and Sanctification here, and I shall not faile of Immortall blisse hereafter; let my thoughts of my mortalitie be mixed with hopes of Immortalitie, and dwelling here in this world, inhabited by mortals, let my conversation be in heaven, where mortalitie ceaseth; and when I come to lay downe at my death, the rags of mortalitie, let me not be like them, which despaire of Immortalitie, and so dy, raging, or senseles, let mee live the life of the righteous, that my last end may be like his, that though I dy, as a mortall; yet I may have a witnesse within me, and give evidence without mee, that I have striven for, and waited for an estate Immortall.

4. As there is the death of the body, by the departing of the soule; so there is the death of the soule, by the departing of *God* from it; O Lord, my life, depart not thou from mee, then I dy, I dy eternally; pardon mee, and abide with mee, O cleanse mee, and abide with mee; set up thy governement in my heart, raigne in my soule as a King, on his Throne, I am thine, doe with mee what thou wilt, onely abide with mee, and doe not depart from mee.

5. I live a life of Nature, whereby I excell the unreasonable Creatures, Lord, when shall I live a life of grace? say to my sinnes, dy; say to my prayers, live: when shall I attaine mortification, a heavenly frame of heart, and be filled with the fruites of righteousnesse? O! that I might attaine to the abundance of grace, that my whole life might be godly, and

religious.

religious, holy, heavenly, and ſpirituall; that it might be my meate, and drinke, to doe thy bleſſed Will: O! that I could ſubdue my ſelfe, denie mine owne corrupt will; forgive iniuries, be ſpirituall in duties, love them moſt, that be moſt godly; be weaned from the world, and hope for *Chriſts* appearing, as he that lives a life of grace.

6. There is a life of Glorie, that followes a life of Grace: I may admire it, but not conceive it: I better know what tis not, then what it is. Honour, Glorie, Joy, Pleaſures are there; for the meaſure tis unconceaveable, eternall life, good companie is there: a Crowne, a Kingdome, an Inheritance *is* there: O! that the Contemplation of that long life might ſwallow up my eager thoughts, for this ſhort life: O! that the Joyes of that life might in my mind ſweeten the ſorrowes of this life: O! that the reſt of that life, might ſweeten my mind in reſpect of the cares, labours, and troubles of this life: O! that with *Chriſt*, I could looke up to the Joy ſet before mee, and with *Moſes* looke to the recompence of reward: Lord raiſe Meditations of heaven in my heart, give me a heavenly uſe of the thoughts of heaven: let me oftner thinke of heaven, oftner ſpeake of heaven: be more reſolved for the wayes of heaven; let me ſo have heaven in my ſoule here, that I may have my ſoule in heaven hereafter, that I may at laſt have that in fruition, that I have now in expectation.

7. Thy Image, O Lord, was ſtamped on man, at the firſt, as a Divine Character; but alas! wee have loſt thy Image, and are moſt uglie, filthie, abominable obiects: I have nothing to preſent before thee, but ſinne, and ſhame; yet I find in thy Word, there is a remnant ſhall be reſtored againe, thine Image repaired, and their ſoules and bodies ſaved, if I live and dy in mine owne Image; ſo I ſhall ariſe at the laſt: then O

mountaines fall on mee, O hills cover mee: I am aſhamed of my filthineſſe now, I ſhall be worſe aſhamed then, if I be not in this life renewed: O repaire my ſoule, that I may have thy Image, not onely in ſuperioritie, over thy Creatures under mee; but by regeneration, and renewing of the Holy Ghoſt.

So much of the Soule, next of the Body.

Of the Body of Man.

1. Whereof the Body was made.
2. Of the Excellencie of the Body.
3. Of the mortalitie of the Body.
4. Of the Immortalitie of the Body.

1. Section. *Firſt, Whereof the Body was made.*

Not of the Angelicall Nature, nor of the heavenly Bodies, the Sunne, Moone, or Starres; but of the duſt of the Earth, *Geneſis* 2. 7.

This puts me in mind of foure things:

1. Of my baſeneſſe, I am but duſt, and earth.

2. Of my frailtie, and weakneſſe; I am brittle earth.

3. Of my worldlineſſe, I bend towards earth in my minde, to pleaſe my earthly body.

4. Of my lumpiſhneſſe, heavineſſe, and dulneſſe; I am but a clod of earth.

1. The baſeneſſe of my body is expreſt by theſe termes: Houſes of clay, *Iob* 4. 19. Vile bodies, *Philippians* 3. 21.

2. The frailtie, and weakeneſſe of our bodies, hath theſe termes: Man is a worme, *Iob* 15. 6. Man is as graſſe, and as the flower of the field, *Pſalme* 103. 15.

3. The worldlineſſe of earthly men is ſet downe in theſe phraſes: yee covet: *Iames* 4. 2. and tis ſaid to be

be wicked covetouſneſſe, *Eſa.* 57. 17. The covetous man is an Idolater, *Epheſ.* 5. 5.

4. The lumpiſhneſſe of man is expreſt in theſe words, or the like: Coe to the piſmire thou ſluggard: *Pro.* 6. 6. Awake thou that ſleepeſt, *Epheſ.* 5. 14. Ariſe, call upon thy God, *Iona.* 1. 6.

My baſeneſſe ſhould kill my pride, my frailtie ſhould kill my ſelfe-dependance, my earthlineſſe makes mee unlike the Angels, my lumpiſhneſſe ſhould make me deſire to be quickned.

Secondly, Of the Excellencie of mans body. 2. Section.

1. The Excellencie appeares by the Creation of it: the Bleſſed Trinitie conſulted, and faſhioned it: *Geneſis* 1. 26.

2. All other bodies ſerve mans body, as being more excellent, than they all: the Celeſtiall bodies give man bodily light, the fowles, and fiſhes, and beaſtes feede his body; the maſſie body of the earth is for his habitation, and delight, and nouriſhment.

3. *Chriſt* tooke humane fleſh, and toyned it to the Godhead, and now our bodies are dignified exceedingly.

4. Mans body hath excellent qualities: of ſtrength, beautie, nimbleneſſe, and activitie: ſo that we may ſay, we are *Artificioſe confecti*: Pſalme 139. 15.

Concluſions applicatorie.

1. I am to be carefull of this curious worke-manſhip of GOD, not to ſpoile it by wraſtling, fighting, running, over-heating it, by drunkenneſſe, intemperancie; or any way, or courſe to bring ruine upon it.

2. I am to ſerve GOD with my body, by bowing before him, ſpeaking to him, and for him: by working,

king, walking, doing, ſuffering, as the Apoſtle ſaith: Glorifie God with your bodies, 1. *Cor.* 6.

3. I muſt not defile my neighbours body, nor oppreſſe the weake, nor, in paſſion, wound, or maime, or kill that bodie, that is Gods noble, curious worke.

4. I am to prefer the bodies of my ſervants, being humane, (before the bodies of horſes, dogs, hawkes, parrets, monkies, apes) to love them, and care for them, above the reſt.

3. *Section.* *Thirdly, Of the mortalitie of mans body.*

Mortalitie, and death ſeiſes on mans body.

1. Becauſe of ſinne, and tranſgreſſion.
2. Becauſe tis of mixt matter, and compoſition.
3. Becauſe of Gods will, and ordination.

Firſt, Becauſe of ſinne, *Rom.* 5. 12. Death came into the world by ſinne: ſinne uſhers-in death, and then turnes from an uſher to a ſting: and though ſome that receive grace, doe pull out deaths ſting by Repentance, yet death hath matter to worke upon, we being

2. Compounded of the foure Elements, and being made of compoſition, we are ſubiect to a diſſolution: fire, aire, water, and earth are our compoſition: heate, cold, moiſture, and drought doe ſtrive to haſten our Concluſion: if one prove prædominant above the reſt; then we conclude, and diſſolve to duſt.

3. Becauſe of Gods will, and ordination; *Statutum eſt*: Tis appointed, and ordained; that men muſt dy, *Heb.* 9. 27.

Concluſions applicatorie.

1. This ſhould ſtirre up my hatred againſt ſinne, which brings death: and to manifeſt my hatred.

1. By

1. By ſtudying the deſtruction of it.
2. By withdrawing the meanes that nouriſhes it.
3. By groaning at the feeling, and preſence of it.
4. By frequenting holy duties, to ſubdue it.
5. By longing for the time to be quite ridde of it.

2. To remember my mortalitie: thereby,

1. I ſhall applie my heart to wiſedome.
2. Be the more moderate in all outward things.
3. Be ſtirred, and quickned to duties; for there is no knowledge, wit, nor invention in the grave.

3. I am to prepare for death, and diſſolution:

1. By being found in Repentance then death will be an advantage. Daily I am to enlarge, as I am able, my Conviction, Confeſſion, ſhame, ſorrow, and forſaking of my ſinnes; ſo will the ſting of death be pulled forth.

2. I am to dy daily in affection: I muſt be a man reſolved for death; then, when ſickneſſe, and death comes, I may ſay: Whom ſeeke ye? I am the man, take mee, I ſubmit.

3. When death comes: (*Mors ultima linea rerum*) being my laſt line; I am to endeavour to dy in Faith, with patience, hopefully, with giving inſtruction to others: if I have time, and ſenſes, and ſpeech: and to dy with devotion, commending my Soule to the Lord.

4. Death is an Ordinance of GOD, and all his Ordinances are for our good, and much to be regarded. The benefit of this Ordinance, is,

1. We by it attaine to perfect mortification, that we have beene digging at all the time of our new life, and looſened the earth about the rootes of ſinne: death comes as a mighty bluſtering wind, and downe fall our ſinnes, never to riſe any more.

2. By this Ordinance, we come to reſt from all our drudgerie, turmoile, and labour.

3. By this Ordinance, we have a paſſage to Paradiſe, the third Heaven, *Abrahams* booſome, to the companie of innumerable Angels; to our Inheritance, our Maſters Joy.

4. By this Ordinance, we be freed from oppreſſion, dangers, feares, faintings, indiſpoſedneſſe, and evill companie.

So much of the mortalitie of the body.

4. Section. *Fourthly, of the Immortalitie of the body.*

1. It was Immortall in the Creation.

2. It ſhall be Immortall at the Reſurrection.

[3. Some have Immortalitie by tranſlation, as *Henoch*, and *Elias*.]

Firſt, Mans body was immortall by Creation: before ſinne, there was no death; for death came into the world by ſinne: *Rom.* 5. 12. Man was not made mortall, and ſinne came, not as an accident, to make death a puniſhment; as though *Adam* had dyed, if he had not ſinned: but now hee dyes, as a puniſhment of ſinne. But he was made immortall, and had he not ſinned, he had not dyed: for Angels had immortalitie by Nature; *Adam* was immortall in his condition, being in his body, without deformitie; and his humours without contrarietie: death, and all the fore-runners of death; ſickneſſe, ſorrowes, paines proceed from the tranſgreſſion, which altered our immortall eſtate.

Concluſions applicatorie.

1. Sinne alwayes makes mans exchanges woefull, we have changed immortalitie, for mortalitie; beauty, for deformitie; felicitie, for miſerie.

2. This ſhould humble us to conſider, wee were once

once immortall; greate men, decayed, doe looke back on former dignities with ſighes.

3. We ſhould lay the blame on our ſelves, when we feele our ruines: GOD made us happie, bleſſed, and immortall in our Creation.

4. We may take a view of our immortall condition by Compariſons: If *Abſolon* was ſo beautifull, what was *Adam*? If *Aſahel* was ſo ſwift of foote, if ſome men are ſo wiſe, and skilfull, having but ſome remainder of the excellencie *Adam* loſt; what had he then himſelfe in his ioyfull, innocent, immortall condition?

Secondly, the body ſhall be Immortall at the Reſurrection.

It ſhall be raiſed ſpirituall, and immortall: 1 *Cor.* 15.44. Mortalitie, and death, and ſinne ſhall be aboliſhed.

There is the dominion of ſinne, the being of ſinne, the conſequent of ſinne.

The dominion is taken away in our Regeneration: the being ceaſes at our diſſolution: the conſequent, which is death, and mortalitie, is taken away at the Reſurrection.

Concluſions.

1. I that like of comlineſſe, and activitie, may looke backward, what I was in *Adam*; and forward, what I ſhall be at the Reſurrection: and ſo exerciſe my griefe, and hope.

2. In all my lumpiſhneſſe, and drowſineſſe of body, I may comfort my ſelfe in this, at the Reſurrection, I ſhall ſerve GOD with that conformitie of body to my ſoule, that there ſhall be no let, nor impediment;

pediment; then my body ſhall be immortall, with my ſoule.

Then there ſhall be no actuall evill, for Grace ſhall be conſummated; nor potentiall evill, being confirmed in goodneſſe, and holineſſe; no actuall corruption of body; then there ſhall be no defect, nor deformitie: no potentiall corruption: then all paſſions ceaſe, all ſufferings are aboliſht: the paſſions of the ſenſes ſhall be with Joy, and perfection: as Muſique perfects our hearing.

3. With the proſpect of Faith, by the light of the word, I ſee a glimpſe of the bodies immortalitie: *Abſolon* had naturall beautie, and here is a reflex in this life; but then the ſoule ſhall appeare in the body, as the wine in the pure glaſſe, the ſoule ſhall be ioyned to GOD, the body to the ſoule, and both glorious.

Now to come to the particulars, and firſt of the Head.

The Head of man is:

1. Obvious, and is ſeene above the reſt of the body.
2. Tis honourable, above the reſt of the members.
3. Tis united to the body.
4. It conveighes influence to the body.
5. It is ſenſible, all the ſenſes be in the Head.

1. *Section.*

Firſt, the Head is obvious, moſt ſeene.

IT being placed on the bodie, high things we ſoone perceive; as a hill, or mountaine, or tree: ſo preſently wee looke on the face, and eſpie frowning, or ſmiling, deformitie, or beautie.

Concluſions.

1. There be three Heads: Myſticall, Politicall, Naturall.

turall. Mystically *Christ* is the Head of his Church, which he hath redeemed: Politically, the Prince, and Governours be Heads; So are Masters of Families the Heads of their Families: Naturally, the Head of the body, is the Head, and Chiefe. As my mysticall Head is obvious, not onely to the Angels, and Saints in heaven by vision; but to the Saints on earth by Faith: *Heb.* 2. 9. *Wee see Iesus Crowned, &c.* So is my naturall head to all Spectatours. As I am the Head of a Familie; I am obvious to GOD, who sees my faylings, and forgives mee: to my Conscience, who sees, and checkes me: to men, who see, and censure mee.

2. My Governours, as Heads Politicall, are obvious: God give them Grace to be good examples, then wee the people, may looke on them, and learne vertue, and godlinesse, wisedome, and moderation.

3. LONDON is an Head Citie, as the Head of *Aram* was *Damascus*: *Esay* 7. 8. And a Citie obvious to the Land: O that they might see here Pietie, and Godlinesse, Temperance, and Justice: and lesse pride, riot, and wantonnesse.

Secondly, the Head is honourable; and the members are honoured, for the Heads sake. 2. Section.

THE Naturall Head is honourable, so is the Politicall: 1 *Pet.* 2. 17. Kings must be honoured, 1 *Tim.* 6. 1. Masters must be honoured, but *Christ*, who is the mysticall Head of his Church, he is to be honoured above all.

Conclusions.

1. Loftie lookes will not honour my Head, but *Wisedome will make my face shine*: Eccles. 8. 1. And

modeſt cariage to men, and devotion to GOD, is the exact way to make my head comely, and honourable.

2. As a Governour, and Head of a Familie; my honour is to give example of Pietie, moderation, diligence, mortification, patience, and zeale.

3. I raiſe my thoughts to *Chriſt*, who is moſt excellent in dignitie, and honour: he that is Head of the Church, is the moſt excellent.

1. The Politicall Head is ſubordinate: he is abſolute, and independant.

2. Men rule thoſe that have a preſent being: *Chriſt* is Head of them departed, and of them yet unborne.

3. Men are Heads by Government: *Chriſt* is Head by Influence.

4. Men governe often uniuſtly; but *Chriſt* alwayes righteouſly, he is moſt honourable.

3. *Section.*

Thirdly, the Head is united to the Body.

The *Anatomiſts* ſay, in the Head, and necke be 125. muſcles, there is a neare, and ſtrong, and inſeparable union betweene the head, and the bodie.

There bee foure Unions, conſiderable:

1. A Naturall, betweene the head, and the body.
2. Matrimoniall, betweene man, and wife.
3. Divine, betweene the two Natures of *Chriſt*.
4. Myſticall, betweene *Chriſt*, and his members.

Concluſions.

1. My feete, and toes, though fartheſt off, are united to my Head, being members.

2. If I be a hundred miles diſtant, yet I am united to my wife, in the Matrimoniall bond.

3. *Chriſts*

3. *Christs* God-head, and Manhood make one *Christ*; as ſoule, and bodie make one perſon.

4. I am Myſtically united to *Christ*, though he be in Heaven, and I on earth.

Fourthly, the Head conveighes Influence to the reſt of the body. 4. *Section.*

All the nouriſhment is received into the head, and ſo conveighed to the members: the head lookes out, takes care for the whole bodie; ſo in the Politicall, or œconomicall Head; Dignitie, and Dutie are copulatives.

Concluſions.

1. Not to envie them in Dignitie: they have honour, but accompanied with cares, and great accompts.

2. To love my Governours, and to labour to preſerve their lives, credits, and comforts: from them I have direction, and protection; let me returne my prayers, love, and ſervice.

3. I will ſhunne irregularitie: tis Ieſuiticall, and Brownifticall: I muſt learne to ſubmit, where men croſſe not God: In things indifferent, their part is to direct, mine to obey.

4. *Christ* is the Head, a quickning Spirit, *Of his fulneſſe we all receive.* All good deſires, motions, inclinations, all Grace, and goodneſſe, life, and ſpiritualneſſe is derivative from this Head; Who is bleſſed for ever. 1 Cor. 15. Iohn 1.

Fifthly, the Head is ſenſible. 5. *Section.*

All the ſenſes are in the head, though not all onely

in the head, for the touch is all over the bodie.

Concluſions.

1. *Chriſt* our Head is ſenſible in their troubles. Of old he was troubled with them: *Eſai.* 63. 9. And, in the New Teſtament, he ſaith to *Saul*: *Why perſecuteſt thou mee?* Acts 9.

2. Godly Governours are ſenſible of the eſtate of their people, as *David*, 2 *Sam.* 24. 17. *What have theſe ſheepe done? Let thy hand be againſt mee, and my fathers houſe.*

3. The Naturall Head is ſenſible of the wrong done to the members, the Tongue will ſpeake, the Eie will weepe, the Eare hearken for a remedie.

So much of the Head.

Of the Eyes of man.

1. The cauſe of Seeing.
2. The benefit of the Sight.
3. The miſerie of Blindneſſe.
4. The gracious employment of the Eyes.

1. Section.

Firſt, Of the cauſe of Seeing.

THE Naturall cauſe is from the ſpirits comming from the Optick Nerves, into the Apple of the Eie, wherein there is a Cryſtalline humour, which receives, as by a mirrour, the kindes of colours, and the figures, numbers, motions of bodies: The Nerves of the Eie are ſeated betweene the place of the Originall: there is a meeting like the forke of a tree, and the ſpirits meete together, ſo the Obiect is one: otherwaies all things would ſeeme double to us: *Anatomiſts* ſay, there are ſix inner parts of the Eie.

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1. The Fat which is placed above the Eie, for to defend it from cold, to keepe it from the hardneſſe of the bone, and to fill up the diſtance of muſcles, to further the quick motion.

2. The Glandule is ſeated in the upper part of the Outer Corner, lodged in the Fat, and full of moiſture, to helpe the Nimble motion.

3. The Nerves, being in Number ſix; whereof foure be ſtraight, and two Oblique, or winding.

4. The Tunicles are ſix in number: The firſt, *Adnata membrana*: the utmoſt pannicle which cleaves to the Eie, and makes it firme: The ſecond is *Cornea*; tis firme, and bright: The third is *Vvea*; which ſome count the fourth thinne Membrane, wee ſee our ſelves in the Apple of ones Eie, from the hole of *Vvea*: The fourth is *Membrana Pupillaris*, the membranous Circle compaſſing the Ball, or Apple of the Eie: The fift, a *Criſtalline humour*: The ſixt, *like a ſpiders web*.

5. The Humours. There is firſt the watrie humour: ſecondly, a cryſtallick humour: the third, is like moulten glaſſe; exceeding the other two in quantitie.

6. The Veſſels of the Eie: either externall from the veines, that nouriſh the Eie; or internall from *Chorion*, and *Cerebellum*: there be two Nerves appointed for the Eie; one for ſight, called *Opticus*, the other, for motion, called *Motorius*.

And now I come to heare what the Word of GOD ſaith: The Lord hath made the Eie to ſee: *He formed the Eie*, Pſalme 94. 9. And for what end, but to give light to the bodie? he made all things for his owne Glorie, and all things ſhall turne to his Glorie, hee made the Earth to hang in the Aire, and it doth hang in the Aire; he made the Bankes to keepe in the Sea, and they doe ſo; he made the Sunne, to be the light of the World, and the Eies, to be the light of the bodie: Matth. 6. 22.

Conclusions.

1. As the Lord gives Eies, so he gives light, without which our Eies would be unprofitable: for in the darke, wee see nothing. God hath not made my bodie, as a faire building without windowes. Light is a pleasant thing, and *it is joyfull to behold the Sunne.* Blessed be God for the light: and againe, Blessed be God for my Eies, whereby I doe partake of the benefit of the light.

2. If the Lord give Eies, and Sight: let mee take heed, I abuse not that Blessing, and deprive my selfe of it, by hard working to get money; or, by late gaming, I may weaken my Sight; by drinking excessively, I may bring rednesse, and Reumes; and by fighting, and quarrelling, I may loose an Eie, as some have done to their griefe.

3. If God gives Eies, and Sight: then he must needs see himselfe: they be fooles, and have not yet learned to be wise, which say, The Lord sees not: None be so brutish to denie this, unlesse sordid Atheists, that have no Religion: or upstart Antinomians amongst us, which are a disgrace to our Church, and a blot to our Religion.

Psalme 94. 6. 7. 8.

Secondly, Of the Benefit of the Eies.

2. *Section.*

THE Benefits may be rancked to two Heads: Safetie, and Comfort: First, Safetie: by our Eyes wee see dangers at Sea, afarre off, by a prospective glasse, Pirates are discovered; and enemies, that way, are in some places; and times discovered at Land. By the Eie we see a storme, and shelter our selves, if wee can: we see what is hurtfull in our meates, our houses, our Cattell: and some of the wiser sort of women, doe

 see

see by their husbands lookes, they beginne to be angrie, and so give them good words, or else, be silent, or aske their presence for a time.

2. The Comforts by the Eies are Profits, or Delights:

First, the Profit is great: all Arts, and Sciences are learned by the Eie, and used with the Eie: When we see a man, that was blind, to attaine to learning; wee admire it, and count it extraordinary. The Plow-man, the Mechanick, the Shop-keeper, the Divine, the Lawyer, the Souldier, love all to see what they doe: and doe what they see in their callings, and learne much by the Eies (if not all) by their bodily sight, and their Rationall sight concurring together: Onely the man, that turns the grind-stone, may be blind; this is no Art, but a drudgerie rather: the horses at the water-houses, being blind, or blind-folded, can doe that worke, to make the wheeles goe round.

Secondly, for delight, we open those windowes: and view Gods Workes, with Joy: or mens Arts, with alacritie: or their activenesse, motions, gestures, merrie conceipts, with our smiling, laughing, applauding, rewarding them, which evidences our delight. A Wind-mill, at first making, was an admiration, and a delight to the Spectatours: so was a Cloek, and a pocket-watch: *London* Bridg, and *Pauls* Church, manie have beheld with delight; and, when they be againe repaired, the Spectatours will have new delight: When the inclination within meetes with a fitable object without, and we come to have a proprietie in it, then comes delight in the enioyment.

Conclusions.

1. Have I such safetie by the Eies to prevent bodilie dangers? if I see a Cart in a narrow place, I stand up, least it hurt mee: if a man come running with

with a drawne ſword, I flie away from him: if the fire kindle in my houſe, or my ſtuffe, I, ſeeing it, crie out: if the boate be halfe full of water, I will not goe into it, fearing a leake in it. Why ſhould I not uſe my Rationall Sight, which Religion rectifies, and doth not aboliſh? the Rat ſees the baite, but knowes not, it is a trappe: I ſhould looke to the Conſequences of ſinfull-pleaſures, and ſee their danger before hand: the winne is red to the view, but bites as a Serpent in the end; it bites away my Reaſon, my Credit, my peace, my time, my ſilver. The harlot is finely dreſt, ſo is her chamber; but ſhe digs downe a man: *Pro.* 7. 26. Vndoes a man, ſpoiles him, conſumes him, infatuates him, and *brings him to a morſell of bread*; this light woman brings him to a heavie curſe; this faire woman brings him to a foule diſeaſe; this ſmiling woman brings him to ſorrow at laſt; it may be, when tis too late.

2. If my Eies be for the ſafetie of my bodie, much more are GODS Eies for the ſafetie of my bodie, and ſoule. *Except the Lord watch the Citie, the Watch-men watch in vaine:* Except the Lord watch the bodie, the Eies watch in vaine: Gods care is my ſafetie; It is his Eie that is over his people, from one end of the yeare, to the other: *Deutero.* 11. 12. Tis GOD preſerves, and defends mee, and *Compaſſes mee about with ſonges of deliverance*, Pſalme 32. 7.

3. Have I ſuch Benefit by my Eies, as to learne to read, write, and worke, and to earne mine owne bread? what ſhall I render to the Lord, for the benefit comes this way? without learning I am like a mortall beaſt, without trade, or Art, I am in danger to be like a moyling beaſt. Beggers, that have neither learning, nor trade, nor Art; live moſt wretchedly, without Magiſtracie, or Miniſtrie, or Lawes, or Sacraments, or Mariages: I meane the worſer ſort, and their end is without honour.

4. Is

4. Is there ſhining-in by the windowes of mine Eies, the light of pleaſures, and delight?

1. Let me be wiſe to take heed of ſinfull delights, not to delight at mens deformities, or infirmities, or miſeries, or iniquities.

2. To be moderate in Lawfull Delights, regarding the things, the meaſure, and time.

3. To inlarge Spirituall Delights, here no ſurfet, or exceſſe is to be feared.

4. Expect Eternall Delights, at GODS right hand. Thoſe in reverſion are far more excellent, than the voluptuous mans preſent, ſhadowiſh, poſſeſſion.

Thirdly, the Miſerie of Blindneſſe. 3. Section.

TIS ſaid, he, that hath but one Eie, may be a King in the Land of Blindmen: but what can his Subiects doe in peace, or warre? fooles, and blind goe together: neither can diſtinguiſh aright. The Blindmans miſerie, is,

1. He is in danger: if he be led by another like himſelfe, *both doe fall into the ditch.*

2. He is apt to be deceived, and abuſed.

3. He is in an eſtate very uncomfortable.

4. He is beholding to others, yea to his dog, that leades him.

Concluſions.

1. If the Blindman be in danger to fall into the ditch; whether is he like to fall, that is ſpiritually blind? as the Phariſees, *Matth.* 23. 17. Thoſe, that be naturall men in blindneſſe of mind, are under the power of Satan: *Acts* 26. 18. From this Blindneſſe, the Lord deliver my Soule.

2. The Blind are apt to be deceived, and abuſed; ſo

tis with them spiritually blind: they doe take errour for truth; passion, for zeale; covetousnesse, for good husbandrie; false Teachers beguile them, weake Arguments prevaile with them: they see no great difference betweene Papists, and Protestants: had they but owle-light, they might distinguish betweene an Asse, and a Lambe: But the Blind eate manie a flie. And doe they see that eare their God?

3. The Blind is in an uncomfortable estate; those sit in darknes, are in the shadow of death: and death is uncomfortable. The Papist, that blowes out the light, hath but a bedlam-comfort; and, getting loose the six *Marian* yeares, they made mad worke, and we in England had little Comfort, till they were chained up, and lights set up.

4. The Blind are beholding to others; even to the Dog, that leades them: none so slavish as they; yet some mystically blind, are intolerably proud, and thinke they be *rich, and want nothing*: but are *poore, and blind, and naked*: They will be beholding to base Instruments, to accomplish their owne ends. To live in a golden slaverie, and a blind braverie, pleases them: they see not others deride their waies, and courses; tis because they be basely blind, and blindly base: and are beholding to Bribers, and Flatterers, and Temporisers, which be as the Blind-mans Dog, to lead them.

5. Here may I take occasion to bewaile mine owne inward Blindnes: How little a portion doe I know of GOD? I can but little discerne of holie Mysteries, because of darknesse.

4. *Section.*

Fourthly, Of the gratious employment of the Eyes, which is,

FIRST, In Devotion. 2. In Observation. 3. In Mourning. In Devotion, to lift them up to Heaven.

ven, with praier: to read the Word of GOD, or other holie Bookes, to further Devotion. In Praier, I glorifie God, and doe expresse my inward Devotion by externall Acts. By Reading, I understand by Bookes. *Dan.* 9. 2. *Psalme* 119. 104. I am capable of a Blessing, *Psalme* 1. 1. *Revela.* 1. 3. and my heart may with Gods Blessing melt this way, 1 *Kings* 22. 11.

Secondly, my Eies should be gratiously emploied in Observation of God, in his workes, and in his Judgments. In his workes,

1. Because they demonstrate his eternall power, and God-head: *Rom.* 1. 20. *Psal.* 19. 1.

2. My Eies should behold his workes with Delight, *Psalme* 111. 2.

3. God hath made his Workes to this end, that we should behold them: *Esai.* 40. 26.

Also, to behold his Judgments.

1. By them, God is knowne: *Psalme* 9. 16.

2. That I may learne to feare: *Psal.* 119. 120.

3. To beware of the like sinnes, as have brought Judgments on others: 1 *Cor.* 10. 6.

I should also observe men in their actions: 1. Sinfull, 2. Civill. 3. Religious.

1. This is not Arbitrarie, but a Dutie: *Psal.* 37. 37. *Rom.* 16, 17. *Philippians* 3. 17.

2. By Observation, wee may the better iudge whom to avoid, and whom to companie withall.

3. By Observation of their Lacedæmonian vices, we dislike vice, and seeing their Christian Vertues, we are incouraged to Imitate them; and answer the obiection of Impossibilitie, to be godlie, and gratious: when we see Vertue, and Godlinesse acted.

4. We know the better to admonish, exhort,

comfort, and incourage: and we discerne whom to resort unto for Counsell: and hereby to be stirred up to praise God, for the gifts, and Graces of others: *Galat.* 1. 23. 2 *Cor.* 9. 12.

Mine Eyes should gratiously be employed to looke on mens necessities: Spirituall, and Temporall.

First, Spirituall: *To Pray to the Lord of the Harvest, to send forth Labourers*, Matth. 9. 38.

2. That wee may prize his Word, which wee doe enioy, it being a speciall favour: *Psalme* 147. 20.

3. To be stirred to the care of fruitfulnesse, least the Lord bring on us a spirituall famine: *Amos* 8. 11.

Mine Eyes should gratiously looke on the bodily necessities of men.

1. To stirre up the bowels of Compassion.
2. That I may comfort, and releeve them.
3. To make me thankfull for my prosperitie.
4. To prepare my selfe for the like afflictions.

Lastly, mine Eyes should be gratiously employed in Mourning.

1. For our owne sinnes.
2. For the sinnes of others.
3. For the afflictions of Gods people.

First, for our owne sinnes.

That is, my sinnes, and the sinnes of mine: those under my Charge.

1. Because sinne dishonours God, *Rom.* 2. 23.
2. Sinnes be painefull, and grievous. *Rom.* 7. 24.
3. Sinne separats from God, the Chiefe Good: *Esa.* 59. 2.

4. Sinne

4. Sinne makes us Captives, *Esay* 61. 1. 2. 2 *Tim.* 2. 14.
5. Sinnes are our debtes, *Matthew* 6. 12.
6. Sinnes are our grievous burthens, *Psalme* 40. 12. Our defilements, 2 *Cor.* 7. 1. Our wounds, *Psalme* 41. 4.

Secondly, I should mourne for other sinnes, abroad in the world.

1. Because Gods Children have done it, *Psal.* 119. 136. 2 *Pet.* 2. 7.
2. The sinnes of others may bring Judgments.
3. This Mourning proves a man righteous, 2 *Pet.* 2. 7.
4. The Mourners have beene saved, when others have beene destroyed: *Ezek.* 9. 4.

Thirdly, I should Mourne for the afflictions of others.

1. GOD requires it, to Mourne with them: *Rom.* 12.
2. We shew by it, we be feeling members.
3. They in affliction expect it, *Iob* 19. 21.
4. The same measure shall be paid to us againe, we measure to others.

So much of the Eyes.

Of the Eares.

1. Of the Denomination of the Eares.
2. Of the placing of the Eares.
3. Of the admirable work-man-ship of GOD, in the Eares.
4. Of the Benefit of Hearing.
5. Divers Resolves about Hearing.

1. Section.

First, Of the Denomination of the Eares.

THE Denomination is taken from their employment; they draw-in the ſound: So *Auris*, without the aſpiration; *Hauris*: or *auris, quaſi audis, ex Audio.* They are Hearers called eares, for drawing-in the ſound, or els, of *Aere*: for, *Sonus per Auram ad Aurem defertur*, The Sound by the thinne Aire to the Eare is conveighed.

2. Section.

Secondly, Of the placing of the Eares.

THEY are placed in the middle of the Head, ſo that we heare Sounds ſtraight-forward, and alſo round about; and the Eares are placed one againſt the other, in comlineſſe, and order. The Beaſts have their Eares more forward on their heads. The Eares be placed in the Head, the moſt honourable part; and tis our honour to heare: neare the braine; to remember what we heare. And to diſgrace them, that offend, the Eares bee cut off on the Pillorie, by the Magiſtrats Appointment, that though they have the ſenſe of hearing, yet they are deprived of the outward Eares, which beautified their heads.

3. Section.

Thirdly, Of the admirable work-man-ſhip of God, in the Eares.

EXternally, there is (*Lobus*) the lap of the Eare, and the (*Cutis*) the upper skinne: then the *Cartilage*, or *griſtle*, then the *membrane*, the thin skinne, that ties the *Cutis*, and the *Cartilage* together. Some ſay, there bee three muſcles in the Eare, and the hole is winding to receive the Sound, the more without danger; and the haires growing in the Eare, defend

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it from that would hurt, and more eaſily fall into it.

Internally, the Eare hath, within, a Membrane, which ſeparates the internall Aire, from the outward Sound: This Membrane is thin, and drie, and ſtrained like a Drum. And there be three of the leaſt bones, and the moſt curious in all the bodie of man; and they have three names from their formes, or likeneſſe; the one, like a Hammer; the other, like an Anvill; the third, like a Stirrop. There be foure Cavities in the Eare; the firſt, the Paſſage for hearing; the ſecond, the Tunnell, for to let-in the Sound; the third, is the Labyrinth, having divers ſemi-circles; the fourth, is *Cochlea*, or the perwinckle, becauſe of the wreathings to conveigh the Sound, which comming-in, doth move the *Tympanum*: then the three bones are moved, and wee diſcerne the diverſitie of Sounds. This is the worke of GOD, more fit to bee admired, than diſcuſſed.

Fourthly, the Benefit of Hearing. 4. *Section.*

1. WE learne to ſpeake by the Eare, for thoſe which be borne deafe, doe live dumbe all their daies.

2. By hearing, men attaine to Arts, and Sciences, Ocular Inſtructions goe with viſible Demonſtrations.

3. Mans life is ſweetned by Converſing with one another: our Eies would little comfort us without light; nor ſpeech profit us without hearing: wee doe retort words, and propound queſtions, and ſpeake merrily, becauſe one heares another.

4. By this Senſe, wee are delighted with the ſinging of Birds, and the ſweetneſſe of Muſique, vocall, and Inſtrumentall.

5. By hearing, we get Faith, *Rom.* 10. By Faith, we lay hold on *Chriſt*; by *Chriſt*, we come to eternall life:

lifes: therefore the Benefit of hearing is moſt excellent.

5. Section.

Fiftly, Reſolves, Concerning the Eares, and concerning Hearing.

1. What is the cauſe of the *Echo?*

Anſ. As in the Water-poole, the Circle comming to the Banke, rebounds, and returns back; ſo the voice, or ſound, being bounded in vaultes, or hollow places, rebounds againe; which wee call an *Echo*, or reſounding.

2. What Inſtructions may wee gather from the three bones, that move on the *Tympanum?*

Anſ. The one like an Anvill, may teach us; they are bad hearers, that be not altered; but like an Anvill: their Conſciences bee Sermon-proofe: let the Preacher ſay what he can, they are of the Anvills Nature: The ſecond bone, like a Hammer, puts us in mind of another ſort of bad hearers, which learne much, to forme, and faſhion others onely, and to worke on them for reformation: but are as hard as Hammers, to reflect on themſelves: The third bone, like a Stirrop; puts us in mind of them, that will heare, and learne; to get advancement, and eaſe: a *ſtapeſian* hearer.

Againe a good Hearer.

1. Is like an Anvill in invincible patience, and conſtancie, hereſies, and perſecutions may beate on him; but he is alwaies the ſame, *ſemper Idem.*

2. He is as an Hammer to beate downe errour, and profaneneſſe, within his owne Reach, and power; and to knock at heaven Gate, by fervent Praier.

3. He is as a Stirrop, he aſpires by hearing to advance his mind to heaven; and to ſettle the peace of his Conſcience: he heares, and gives eare for heavenly mindedneſſe, and peace; ſetledneſſe, and aſſurance to be

to be kept from falling, and to finish his Journie with Comfort.

3. What may we thinke of them, which doe follow no particular Calling, but doe altogether follow Sermons all the weeke?

Anſ. 1. The Devills malice appeares in ſuch, hee prevailes with them, to make them ſcandalous Profeſſours: ſo others ſhunne them, and Religion.

2. That which GOD ioynes, they doe ſeparate, that is a generall, and particular Calling.

3. They be in danger to be cloyed at firſt, or fall to be idle, or caried away with errours; being not ballanced with honeſt labour.

4. If all ſhould be as *Marie*, where ſhould the Common-wealth be? If all ſhould be as *Martha*, where ſhould Religion be? both doe well, being mixed together; Action with Devotion.

5. They have bodies, as well as ſoules; and ſhould labour, as well as heare.

6. They make not Conſcience of the ſecond Table, to pay ſcot, and lot; to helpe to maintaine Magiſtrate, and Miniſter; Commandement 5. By labour, to preſerve life, Commandement 6. Chaſtitie, Commandement 7. To eate their owne bread by labour, Commandement 8. Theſe often are pratlers, buſie-bodies, Cenſurers, againſt the 9. Commandement; and covet other mens money, meate, and Cloathes, not having laboured to have of their owne: thus partly by borrowing, and never paying againe, and partly, by begging, that ſhould feede the labouring Bee, they doe live offenſively, and in the height of their Pietie, they be in the depth of Iniquitie.

4. What Arguments are powerfull againſt the worldly, and malicious man, that on the other ſide, will not heare Sermons, but oppoſes them that are diligent Hearers?

Anſ. There be foure maine Arguments to ſtop his mouth, and for ever to ſilence him.

1. *Without knowledge, the mind is not good*; Pro. 19. 2. but *by Hearing, wee get underſtanding*; Jer. 3. 15.

2. *Without Faith, we cannot pleaſe God*; Heb. 11. 6. But *Faith commeth by Hearing*; Rom. 10. 17.

3. *If any man have not the Spirit of* CHRIST, *the ſame is none of his*: Rom. 8. 9. But *We receive the Spirit, by Hearing*: Galat. 3. 2. Acts 10. 44.

4. *Except wee be converted, we cannot be ſaved*: Matth. 18. 3. Luke 13. 5. But *Wee are converted by the Preaching of the Word*: James 1. 25. 1 Pet. 1. 25.

5. Queſt. *How ſhould a Chriſtian heare aright?*

Anſ. 1. He muſt Repent, and prepare to heare: *Pſalme* 26. 6.

2. He muſt heare with humilitie, *Deuter.* 33. 3.

3. He muſt heare with Judgment, 1 *Cor.* 10. 15.

4. He muſt heare with Meekeneſſe, *Iames* 1. 21.

5. He muſt heare with Reverence, *Acts* 10. 33.

6. He muſt heare with Attention, *Ier.* 13. 15.

7. He muſt heare with Affection, 2 *Kings* 22. 19.

8. He muſt heare, to treaſure-up the Word in his heart, *Pſalme* 119. 11.

9. He muſt Queſtion with the Preacher, after hee hath heard, if he underſtand not: *Matth.* 13. 36.

10. He muſt heare to Obey: *Luke* 11. 28. *Iohn* 13. 17.

11. He muſt labour to heare with Faith, *Heb.* 4. 2.

6. Queſt. *What hearing is moſt grievous to a good man?*

Anſ. 1. The hearing of Blaſphemie againſt his God.

2. The hearing of treacherie againſt his King.

3. The Reproches againſt the godly.

4. The hearing of Ribaudrie, and filthie talke.

5. The hearing vice, and wickedneſſe commended; this

this is as gall, and wormewood to him.

Of the Mouth.

The Mouth is,
1. The Gate of the bodie, or Doore, or entrance.
2. Tis the Nouriſher, to feede the bodie.
3. Tis the Diſtinguiſher, or Sentence-giver.
4. Tis the Interpreter of the heart.

Of the Tongue.

The Tongue is,
1. The Glorie of a man.
2. Hard to be kept in order.
3. Reſolves concerning the *Mouth*, and *Tongue*.

Firſt, the Mouth is a Gate, or Doore. 1. *Section.*

TIS called *OS* in Latine, becauſe thereby we put in meate, as it were by a doore, and thereby wee put out ſpittle, and ſend-out breath, and words: The Scripture gives the Name of a Doore, *Metaphorically*, to the Mouth: *Pſalme* 141. 3. *Keepe thou the Doore of my lips.* Micha. 7. 5. *Keepe the Doores of thy lips from her, that lieth in thy boſome.*

Concluſions.

1. A Doore hath a locke, to make it faſt: ſo ſhould my Mouth be locked faſt with the Feare of God, not to be opened to exceſſive eating, and drinking; theſe paſſe-in by the Mouth: nor to be opened to fooliſh talking, and ieſting, curſing, ſwearing, or ſlandering, vaine-boaſting, or mocking; theſe goe out of my Mouth.

2. A Doore hath a knocker, which causes them within to open: so occasions are still ministred to us to open our Mouthes. Questions are as so manie knockes; wrongs, and Iniuries are hard knockes; and we soone open the Doore of our lips, and, it may be, let flie Complainings, curses, evill wishes: and our Doores be not easily shut againe.

3. A Doore hath a bolt, which onely they within can open: this bolt is a wise Resolution. In some Cases, and Companie, silence is best, though they knocke, yet we should not open: let them loose their expectation; and our silence may be our safetie, and preservation.

4. A Doore sometimes is onely put-to with a latch, there is neither locke, nor bolt: so is the Mouth of a Temporiser. If a Theefe, or a Bawde, or a Civill man, or a Divine draw the latch, there is entrance: so some can discourse for errour, or truth; of worldlinesse, or filthinesse: the first occasion prevailes, be it whatsoever; there is an easie entrance, no locke of the Feare of God.

5. As divers Doores being open, we have divers prospects: so tis with the Doore of mens Mouthes. Open a brothel-house-doore, you see Curtizans, Bawds, light persons: so some mens Mouthes once open, wee perceive nothing, but filthie talke, and scurrilitie. Open the Beare-garden-Doore, there is confusion, noise, fighting, barking: so some mens Mouthes are opened with Contention, Railing, Threatning, Censuring, miscalling. Open a Shop-doore, you perceive wares, commodities: so some mens Mouthes once open, all the Discourse is for Bargaines, purchases, Interest-money, engrossings, getting, saving, suretiship, securitie, &c. Open some Doores, yee see pleasant walkes, sweet hearbes, bowers, grasplots, trees, fruites: so some mens Mouthes once open, their talke is wittie, pleasant, profitable,

profitable, wise, harmlesse, honest, savourie. Open the Church-Doore, there is Divine Service, Exhortations, Praises, Psalmes: so open some mens Mouthes, their talke is Divine, holie, gratious; they praise God, and edifie men.

Secondly, the Mouth is the Nourisher, to feed the bodie. 2. Section.

THE Babes sucke their Nourishment, men doe feed; the Mouth receives all, and conveighes it to the stomacke: so the foode is concockted, and dispersed, and the bodie nourished, and preserved.

Conclusions.

1. I see the difference of our Nourishment, in the wombe, and in the world; In the wombe, the Child is nourished by the Navill; In the world, by the Mouth.

2. I see the difference of Nourishing the bodie, and nourishing the soule; the bodie is fed by the Mouth; but the soule, by the Eare: *Esa.* 55.3. *Ier.* 3. 10.

3. As the Mouth is to the bodie, so is the Minister to the Congregation: hee speakes to GOD for them; hee receives nourishment, and conveighes it to them: we should not be a meanes to wrong the Faithfull Preachers, that were Impious: nor separate from them; that were erroneous.

Thirdly, The Mouth is the Distinguisher, or Sentence-giver. 3. Section.

PALatum gustat escam: The Mouth tasteth meate: *Iob* 34. 3. It distinguisheth betweene bitter, and sweete; between that is sowre, and that is unsavourie;

that is moiſt, and that is drie; that is ſtale, and that is new. The Mouthes Roofe is of ſinewes, ſo hard, that everie meate cannot hurt it; ſo ſoft, that tis ſenſible: hollow, and round; for the moving of the meate, and the drawing-in the breath, the Mouth is ſo apprehenſive, that if you put hot, or cold into it: or if you put a haire in your meate, tis felt; the ſmalleſt gravell, or fiſh-bone is diſcerned; the Mouth will quickly give ſentence, what is pleaſant, and what is offenſive.

Concluſions.

1. Wee may ſee how wiſely the Lord doth fit things together: Sounds with Hearing, Light with Sight, Savours with Smelling, Meate with Taſting.

2. *As the Mouth taſteth meate, ſo the Eare taſtes words:* Job 34. 3. Wee reliſh that is ſpoken to be wiſe, or fooliſh; to be Carnall, or Spirituall; to be ſober, or light; to be in love, or hatred: wee will geſt at flattering wordes, and approve wholeſome talke.

3. There is an Inward Taſte of the ſoule, and this is two-fold. The one, a ſlight Taſte, a generall knowledge; as to taſte of a Cup, and not to drinke: *Heb.* 6. 4. 5. A ſecond is an Experimentall Taſte with feeding, and nouriſhment after it: *Pſalme* 34. 9.

4. *Section.*

Fourthly, The Mouth is the Interpreter of the Heart.

AN Interpreter gives the Expoſition, declares the meaning, makes things plaine: ſo doth the Mouth declare, and ſhew, what is in the Heart: *Matth.* 12. 34. *Out of the abundance of the Heart, the Mouth ſpeaketh.*

Con-

Concluſions.

1. I may geſſe, who be wiſe in Heart, and who be fooliſh; who be Religious, who be prophane: their Interpreter will expound to mee

2. They doe erre groſſely, who uſually doe ſweare, and ſcoffe, or ſpeake filthily, and all their delightfull talke is worldly; yet ſay, They have good hearts to GOD, though they make no ſhew. Certainely, ſuch ſtuffe, as is in the ware-houſe, comes into the Shop: ſuch as the Fountaine is, ſuch are the ſtreames.

3. If I would avoid fooliſh words in my mouth, I muſt ſhun fooliſh contrivings in my heart: if I would have *my Tongue*, as *the Penne of a readie Writer*, then *My Heart muſt indite a good matter*, Pſalme 45. 1. In this, the Mouth, and Tongue are conſidered Jointly, Next of the Tongue ſingly.

Firſt, the Tongue is the Glorie of a man.
Secondly, tis hard to bridle the Tongue.
Thirdly, Reſolves concerning the Mouth, and Tongue.

Firſt, The Tongue is the Glorie of a man. 1. *Section.*

SO is the Tongue called *Gen.* 49. 6. *Pſalme* 16. 8. and *Pſalme* 30. 12. The Tongue, is mans Glorie.

1. Becauſe by it, hee ſpeakes, ſo excells all other Creatures, on the Earth.

2. With the Tongue man preaches, and converts Soules, and comforts others.

3. The Tongue ſpeakes to God by Praier, confers with men: the Tongue can ſing, diſpute, perſwade, allure, terrifie, encourage, &c.

Heb. Chebodh *ſaith* Willet *on Gen. page* 444

Conclu-

Concluſions.

1. I ſee how wicked men pervert all things, and doe abuſe them; eſpecially their Tongues. Their Glorie is their ſhame, their Tongues are their diſhonour; their ſilence makes them moſt honourable: when they ſpeake, they bewray their follie, Impietie, and prophaneneſſe; their words tend to their ſhame.

2. If my Tongue be my Glorie, I am to uſe it honourably; which is done,

1. By praiſing, and bleſſing the Name of the Lord.

2. By Confeſſing his Truth (made knowne to me) with boldneſſe, and Reverence, eſpecially being called to Anſwer, for the ſame.

3. To ſpeake to men Religiouſly in my common Converſation, to edifie them, and doe them good, to endevour to convince the obſtinate, to Counſell the Ignorant, to Comfort the deiected, to Informe the weake, and incourage the ſtrong in well-doing; to avoid paſſion, and pride, and flatterie, and diſcontent, in my ſpeeches: and to ſpeake with wiſedome, and Reverence, and love, and meekeneſſe, and humilitie. Then ſhall my Tongue be my Glorie indeed.

2. *Section.*

Secondly, Tis hard to bridle the Tongue.

1. BEcauſe the Heart is ſo corrupt, and hard to be reformed.

2. Tis hard to leave an old cuſtome, as to goe againſt the ſtreame, or Tide.

3. Other things be more eaſily tamed, as birds, beaſtes, Creeping things: *Iames* 3. 7. 8.

4. Thoſe that ſet themſelves to tame the Tongue, have found it hard: *David* reſolved to bridle his Tongue, *Pſalme* 39. 1. yet his owne words grieved him daily: *Pſalme* 56. 5.

5. Tis

5. Tis hard to make men yeeld, where they thinke they have Poſſeſſion: men doe thinke their lips bee their owne, *Pſalme* 12. 4.

6. Tis hard to make men lay downe their weapons: The Tongue men eſteeme their weapons: *Ier.* 9. 3. *Ier.* 18. 18. *Pſalme* 57. 4. *Pſalme* 64. 3. Their Tongues be as Swords, and their words as Arrowes; tis hard to diſarme them.

Thirdly, Reſolves concerning the Mouth, and Tongue. 3. *Section.*

1. Queſt. VVHat *is meant by* the Mouth of the Lord *Eſai* 1. 20?

Anſ. Tis the Certaintie of Speech in utterance, and performance: GOD hath ſaid it, and it ſhall be accompliſhed.

2. Queſt. *What is meant by* the Rod of his Mouth *Eſai* 11. 4?

Anſ. The mightie, and powerfull Word of GOD, ſmiting ſome, to their Converſion; others, to their deſtruction.

3. Queſt. *What is meant by* the Mouth of the brooks *Eſai* 19. 7?

Anſ. The Rivers, whoſe Bankes are as the lips of the Mouth.

4. Queſt *What is it to* ſtop the Mouth *Iob* 5. 16?

Anſ. To ſtop the Mouth through the aſtoniſhment at Gods Workes.

5. Queſt. *What is meant by* the Mouth of the Earth *Gen.* 4. 11?

Anſ. The Earth it ſelfe receiving *Abels* blood: the like phraſe, *Numbers* 16. 32. *The Earth opened her Mouth, and ſwallowed Corah, and the reſt of his Companie.*

6. Queſt. *What is it* to be with ones Mouth *Exodus* 4. 12?

Anſ. To Inſtruct, and Teach one what to ſpeake.

7. Queſt. *What is meant by* the Mouth of the Dragon?

Anſ. 1. Power, and Authoritie: *Revela.* 16. 13. Alſo, Calumniations, and Reproches to bring Chriſtians to be hated, and contemned: *Rev.* 12. 16.

Reſolves concerning the Tongue.

1. Qu. *How is* the Tongue ſet on fire of Hell *Iames* 3. 6?

Anſ. When Satan hath power over mens Tongues, to make them ſpeake wickedly.

2. Queſt. *Why was the* Rich glutton *tormented in his Tongue* Luke 16?

Anſ. 1. He is likely to have ſinned by delicates in eating, and drinking.

2. He, it may be, had beene a Blaſphemer, or ſcoffer, and licentious, and prophane in ſpeech.

3. Or he had neglected Praier, and praiſing God: ſo is paſſive, being on Earth (herein) not active.

Coloſſ. 4. 6. 3. Qu. *What is it to be* gracious alwaies in ſpeech?

Anſ. Tis to ſpeake graciouſly, at all times, in all places, on all occaſions, in all Companies; in all the tempers, and diſpoſitions of heart; as in anger, in mirth, in feare, in ſorrow, in hope; ſtill to maintaine gracious ſpeech, from a gracious mind, after a gracious manner, to a gracious end: to ſtirre up grace, to manifeſt grace, to edifie them which heare us.

4. Qu. *How may we order the Tongue aright?*

Anſ. 1. To thinke before we ſpeake; to bee more ſlow to ſpeake, and to premeditate, is a ſure way to ſpeake well.

2. To ſpeake as thoſe, that doe acknowledge Gods preſence, as well as know it.

3. To ſpeake pertinently, and avoid the multitude

titude of words, learne Compendiouſnes to abbreviate Matters, eſpecially before our Governours, or our ſervants, or our enemies, or before ſtrangers.

4. Moderate the paſſions within: els there will breake out exceſſive ſpeeches.

5. Bee often in Praier: then being able to ſpeake to GOD, wee ſhall be the better fitted to ſpeake to men.

6. Bee often examining our ſpeeches with the circumſtances of Matter, Manner, and End wee aimed at.

5. Qu. *What is an Idle word?*

Anſ. 1. A word, that tends not to the Glorie of God, nor mans good.

2. A word, that might better have beene ſpared, than ſpoken.

3. Or a word pertaining to neither our generall Calling, or particular.

6. Qu. *What are the Cauſes of Idle words?*

Anſ. 1. The Heart is vaine, which is the Fountaine of Speech.

2. Cuſtome is as a great Commander; ſo tis eaſie.

3. Pride of wit makes men very frothie in ſpeech.

4. Some Ingredients of Atheiſme, and want of feare.

5. Idlenes, and want of labour, cauſes Idle words.

6. Want of Praier: thoſe that pray beſt, ſpeake not Idly.

7. Want of wiſdome brings fulnes of Idle talke.

7. Qu. *What be the Contraries to Idle words?*

Anſ. 1. Words of Thankfulneſſe, *Epheſ.* 5. 4.

2. Words of Wiſedome, which reſpect circumſtances.

3. Words of Holineſſe, and Grace: *Epheſ.* 4. 29.

4. Speeches about our particular Callings.

5. Propounding our Doubts to be Reſolved.

8. Qu. *Who be the moſt Wiſe men of Speech?*

Anſ. 1. Thoſe that alwaies ſpeake of God reverently.

2. Thoſe that ſpeake charitably of Enemies.

3. Thoſe that be very diſcreet in praiſing others.

4. Thoſe that can reproove wiſely, and meekely.

5. Thoſe that keepe-cloſe to the Truth in their Speeches.

6. Thoſe that ſpeake ſparingly in paſſions.

7. Thoſe which ſpeake pertinently to the Matter in hand.

9. Qu. *Before whom muſt we be ſilent?*

Anſ. 1. Before Magiſtrats in open Courts: *Acts* 24. 10.

2. Before our Elders: *Iob* 32. 8.

3. Before Fooles, and Pratlers: *Pro.* 26.

4. Before Malicious Scorners: *Matth.* 7. 6.

10. Qu. *What is the Cure of Idle words?*

Anſ. 1. Wee muſt Reforme the Fountaine, the Heart.

2. Gett a ſtrong perſwaſion of Gods preſence.

3. Be often examining our Speeches, and repeat.

4. Take ſome time for ſerious Thoughts of Judgment.

5. When we be to goe into Companie, to pray before; either ſolemnly, or by ſome ejaculation.

11. Qu. *What Comfort belongs to them, which doe in ſome meaſure bridle their Tongues?*

Anſ. 1.

Anſ. 1. There is a mightie worke wrought in them.

2. Their Religion is ſound, not vaine: *Iames* 1.

3. Their Praiers ſhall bee heard: 2 *Pet.* 3. 10. 12.

4. In GODS Accompt they bee wiſe: *Pro.* 10. 19.

5. Before men they bee valiant, manie have conquered Cities, but not their Tongues.

6. They have comfort in redeeming the Time; they doe ſave their Wordes, and Time together.

7. Theſe ſhall have Comfort at the Day of Judgment, above Idle Talkers: *Matthew* 12. 36.

12. Queſt. *How may I Confer with others, and ſpeake Religiouſly?*

Anſ. 1. You muſt get Wiſedome to obſerve the Circumſtances of Time, and Place, Perſons, and Matter.

2. Converſe with Love; that by meeting together, you may bee bettered, not imbittered.

3. By Meekeneſſe, you muſt beare with one another.

4. Be Humble in Speeches, avoiding Boaſting, Obſtinacie, and Contradiction.

5. Obſerve where you profit moſt, and deſire that Companie, which hath not puzzelled you, and diſtracted; but edified, comforted, reſolved, and incouraged you.

13. Queſt. *Who are they bee moſt profitable in Conference?*

Anſwer 1. The tender Conſcienced Chriſtian; If hee ſpeake but little, hee will doe much good, by his Reverend, Carefull, Godlie Speeches.

2. The Experienced Christian, he can best lay-open the sleights of Satan, the deceiptfulnesse of sinne, the beautie of holinesse; hee can best discover the vanities of the World; hee talkes not like the giddie Sectarie, nor the prophane worldling; hee will speake to purpose, and himselfe receive Instruction.

3. Those which make Conscience of their particular Callings, such be unlike the Blood-hounds, that be all Eare, and Mouth; nor bee they, as Ships, with large sailes, and no ballance. Hee that labours diligently, will speake most profitably.

4. Those that be wise, humble, and zealous, their wisedome makes them speake of good things, and of good things to choose the best; their humilitie will keepe them within their Bounds, and their zeale will heate others, and quicken to Duties.

14. Qu. *What be the Enemies to godly Conference?*

Ans. 1. Ignorance, that makes men unable to esteeme, and value good things: nor can they communicate to others, being destitute themselues in the *Theorie*.

2. Churlishnesse; a *Nabal* cannot conferre sweetly.

3. Sullennesse, which makes men as Mutes, or Statues.

4. Affectation; then men be all Tongue, no Eare.

5. Censoriousnesse; to bee as a fie lighting on the sore. These bring little honey to the hive.

6. Feasting sumptuously above our purses, or places: the bellie is filled; the soule, by Conference, not fed.

7. Discouragement; when some looke on their weakenesse, not considering tis required according to that we have. Weake performances are better than Idlenesse.

15. Qu.

15. Qu. *What Course ſhould wee take, to bee more profitable in our Speeches, and Conference?*

Anſ. 1. Speake of God with Reverence, of men with Charitie.

2. Avoid three boaſtings: What I am, What I have done, what I will doe.

3. Strive more to doe good, than to get commendations.

4. Uſe private Praier well, you will ſpeake well.

5. Raiſe Heavenlie Diſcourſe, from Earthlie things.

6. Begin firſt, if others neglect; Queſtion, if they be Superiours: let little ſticks kindle great ones.

So much of the Tongue.

Of the Neck,

1. Of the Situation, and place of the Neck.
2. Of the Compoſition of it.
3. Of the Strength of the Neck.
4. Reſolves concerning the Neck.

Firſt, Of the place of the Neck. 1. *Section.*

IT is above the Bodie, yet under the Head.

It Joines the Bodie to the Head, as the *Medium.*

The Bodie upholds it, and it upholds the Head.

The Neck is Honourable, and Obvious, above the Bodie; yet under the Head: which puts mee in mind,

1. Of their eſtate, that like the *Centurion*, are under Authoritie, yet doe command ſome. Theſe men ſhould labour for Reverence, and Humilitie; wiſedome, and circumſpection.

2. The Head by the Neck (as by a *Medium*) hath a conveighance to the Bodie, for the good of the whole:

whole: ſo ſhould thoſe which are above us, under the Prince, be a *Medium*, for the good of King, and people.

3. The Neck ſo unites the Head, and Bodie, that it ſelfe is preſerved; ſo it is with them which doe ſeeke Union, and Peace; themſelves fare the better for it, the common peace is their owne happineſſe.

2. *Section.*

Secondly, of the Compoſition of the Neck.

IT is compoſed of Bones, and Sinewes: there are the Pipes, and fleſh, and skinne, &c. Which puts me in mind,

That although Compoſitions muſt end in a Diſſolution; yet they may be verie uſefull, as a well compoſed Armie, Divers Simples compoſed for Phyſicall uſe. And if wee could compoſe our zeale with diſcretion, our paſſion with Reaſon, our Earthlie employments with Spirituall mindednes, our Deſires with endeavours, our finding-out others faults, with amending of our owne, our good Duties with good Affections, and good aimes; theſe as Bones, and Sinewes, would make us hold up our Heads comfortably.

3. *Section.*

Thirdly, Of the Strength of the Neck.

TIS ſtrong, wee ſee, for ſome can beare a great burthen on their Heads.

Concluſions.

1. As the Neck is ſtrong, ſo tis pliable; So ſhould I be ſtrong to beare, yet pliable to Obey, and ſubmit, lawfully.

2. The Neck is for beautie, yet ſtrong for ſervice; ſome like of the beautie, but will none of the burthen: they

they like *Rebekahs* Bracelets, but not her Pitcher; they like our Gentlewomens Jewels, not the Christians burthens. Labour is an ornament, and ends in rest.

Fourthly, Resolves concerning the Neck. 4. *Section.*

AS it is taken Naturally, Metaphorically, and Spiritually: First, Naturally:

1. Quest. *Why is the Necke called* Collum, *in Latine?*

Answer, Either for the Roundnesse, or because tis the *Medium*, betweene the Head, and the Bodie. There bee two parts of the Necke, the one *Cervix*, which is the part behind, which is thought to carie the marrow to the ridge-bone: The other *Gula*, which is the place, where the meate passeth to the Stomacke.

2. Quest. *The Neck hath motion, from whence is it?*

Ans. From the Head, or braine; and sends downe an influence to the Bodie by sinewes.

3. Quest. *What may wee observe in the Neckes of Beasts, and Fowles?*

Ans. Those Beasts, that have short Neckes, bee strong, as Bulles, and Beares, &c. yet some are excepted, as Dromedaries, and Camels; but for the most part, the short-necked are strong, and tis observed Fowles, that have crooked Bills, have short Neckes: as, Hawkes, Eagles.

4. Quest. *What was the* Yoke on Esau his Necke, *spoken of in* Gen. *the* 27. 40. *and how was it broken?*

Ans. The Yoke was Servitude, which his Posteritie endured; 2 *Sam.* 8. 14. and they brake the Yoke, 2 *Kings* 8. 20. 22.

5. Quest. *What is meant by a* Yoke of Iron *Deut.* 28. 48?

Ans. Hard Servitude, under Heathen Governours, as wee reade, *Ier.* 28. 13, 14. from which they could no more free themselves, than they could from an Iron Yoke on their Neckes.

6. Quest. *What is it* to harden the Neck against reproofes, *Pro.* 29. 1?

Ans. Tis to bee stubborne, and not to yeeld, and submit; as stubborne Oxen turne away the Neck, and yeeld not to the Yoke: such be our wild Gallants, and Romanists, and proud Sectaries: these will endure no Reproofe of the Learned, Godlie, Painfull Preachers.

Dod on *Pro.*

7. Quest. *What is it to have* an Iron sinew in the Neck, *Esai.* 48. 4?

Ans. That place of *Esay* addes to the *Iron sinew a brow of Brass*: they were unteacheable, and Impudent: they would not bend to Instruction, nor bee ashamed of their Conditions: they wanted feare before sinne, and remorse after sinne. Most usually, when the sinew is Iron, there is no Humilitie to learne; and when the brow is *brass*, there is no shame to repent.

Cal. on *Esai.*

8. Quest. *What is meant by* Chaines to the Neck, *Pro* 1 9. and *Pro.* 3. 3. and *Verse* 22?

Ans. To receive Instruction, to exercise Mercie, and Truth, to make Conscience of Dutie to GOD, and Man, makes us honourable, and comely, and fit to come before the great Ones: as if wee had chaines of Pearles about our Neckes.

9. Quest. *How may it be Interpreted*, The Neck is like a Tower, *Cant.* 4. 4. and 7. 4?

Ans. That the Christian united to CHRIST, his Neck is strong, that is, hee will not bow to sinne, nor become in bondage to Satan; but rather make warre against Spirituall Enemies.

Ainsworth Anot.

Of

Of the Armes, and Shoulders.

1. Of Gods Worke in the Armes, considered.
2. Of the usefulnesse of the Armes.
3. Resolves concerning the Armes, and Shoulders.

First, Of Gods Worke, in the Armes, considered. 1. Section.

They have their fastning to the Shoulders, which is strengthned with bones, called blades; (because they bee like a sword blade) in Latine *Scaptula*, comming from the Neck, to each Arme. The bones of the Soulder bee hollow within, and bending outward: The Shoulder bones have knots (called Eies) for defence: the Shoulders have speciall Relation to the Neck, the Armes, and the Breast: They doe support the Neck, give strength to the Armes, and defend the Breast: and on the Shoulders Men lay burthens, tis the most able part of the Bodie to cary any great weight, or heavie thing.

And Now I come to Gods Worke in the Armes: First, The bones be in number thirtie, in Arme, and Hand; the Arme alone hath onely two, one from the Shoulder to the Elbow, the other to the Hand.

Conclusions applicatorie. Conclusion.

1. If the bones be thirtie in the Arme, and Hand: as *Anatomists* affirme; then *Indus* stretcht forth as manie bones, as hee received pieces of silver.

2. If the Arme onely hath two bones, then my strongest actions require two things: a good Warrant, and a good Aime, and then things are done to purpose.

Secondly, the bones of the Arme are big for ſtrength, hollow for lightneſſe, full of marrow for moiſture, ſtrengthned with ſinewes, covered with fleſh, and skinne, bending, nimble, fit for action.

2. Section. *Morall Inſtructions from the Armes, In regard of their uſefulneſſe.*

1. AS the Armes have relation to the Head, the Heart, and Liver, It minds mee my actions ſhould proceed from Memorie, Prudence, and Love. From Remembrance, of what I have beene taught. From Wiſedome, to doe things well, circumſtantially. From Love, then I ſhall be profitable, and accepted.

2. The Veines about the Heart, paſſe through my Armes, and my pulſes, and ſhew how it goes with mee: So my Actions come from my Intentions, and Reſolutions, and Purpoſes, and are for Manifeſtation.

3. If Diſeaſes befall the Bodie, the Arme is let blood, to ſave the whole: To teach us a readineſſe to ſuffer for the good of others, and in publique calamities ſome ſmart though all ſinne.

4. If one ſtrike at my Head, mine Arme will receive the blow: To teach mee loyaltie to my King; To dy to preſerve him.

5. The Sinewes, and Griſtles doe ſtrengthen the Arme: To teach the ſtrong not to deſpiſe the weake. Who art thou deſpiſeſt ſmall things? *Zach.* 4.

6. The bones of the Arme are ioyned with moiſture; ſo they grate not one another, nor conſume one another: To teach thoſe ioyned in neareſt bonds a meeke yeelding, and unitie; ſo they may performe Duties comfortably together.

7. As the Arme hath three Jointes, one at the Shoulder, another at the Elbow, another at the Hand: So

ſhould

ſhould mine Actions have a three-fold Reſpect. Firſt to the Glorie of God. Secondly, the good of my neighbour. Thirdly, the ſalvation of mine owne Soule: I muſt ſeriouſly reſpect Duties of Pietie, Righteouſneſſe, and Sobrietie.

Reſolves concerning the Shoulders, and Armes. 3. *Section.*

1. Queſt. HOW *is* the Governement on *Chriſts* Shoulders, *Eſai* 9. 6?

Anſwer, He hath all Authoritie within his Church, and alſo without it: Tis as hee will, not as wicked men will; that things are diſpoſed-of here below.

2. Qu. *What is* meant by the Arme of the Lord, *Eſa.* 53. 1?

Anſ. The power of GOD, in converting of Soules.

3. Qu. *What is* meant by Arme of fleſh, *Ier.* 17?

Anſ. Weake, and feeble is mans helpe without God.

4. Qu. *What bee* the burthens wee muſt helpe to beare, *Gal.* 6?

Anſ. The burthen of Infirmities, and Afflictions.

5. Qu. *Why have* ſome Rivers the name of an Arme of the Sea?

Anſ. Becauſe they iſſue from the *Ocean*, as the Arme from the Bodie.

6. Qu. *What is* it to have the ſword on the right Arme, *Zach.* 13?

Anſ. To be deprived of power, and ſtrength: to be like an Idole, that can doe no good, nor helpe others.

7. Qu. *What* is the condition of the wicked, whoſe Armes are broken, *Pſalme* 37. 17?

Anſ. 1. They are deformed, like thoſe without Armes.

2. They are in miſerie, as thoſe whoſe Armes

be broken, though they be in a dead ſleepe, and for the preſent feele no paine.

3. They cannot adorne themſelves, nor defend themſelves.

4. They are unſerviceable, unfit for Dutie.

5. They may grinne, or curſe; but the godly will be too hard for them, when once GOD breakes their Armes.

6. They will never make good Souldiers, nor good Artiſts. To conclude, when once God takes them in hand, they ſhall be like Veſſels, in whom is no pleaſure.

So much of the Armes.

Of the Hands.

1. A Conſideration of the Nature of the Hands.
2. Concluſions from that Conſideration.
3. Of the employment of the Hands.
4. Reſolves concerning the Hands.

1. *Section.*

Firſt, A Conſideration of the Nature of the Hands.

I Conſider it ſingly, as I am able; as it is betweene the Arme, and the fingers: Tis ſaid on the upper part bee nine bones; ſome knottie, ſome hollow, ſome ſtraight. The Inſide hath hollowneſſe for receipt, and haires grow not within, as they doe on the back of the Hand. If the Hand bee ſtretched abroad, then tis *Palma*, like a tree ſpreading out the Branches: If the Hand bee clinched, tis *Pugnus*; becauſe men clinch the fiſt to fight. The Hand is very ſenſible, and ſo framed, that wee can turne it this way, or that, ſpeedily, and move one part, not another. This is the Inſtrument of Inſtruments. The moſt wiſe GOD hath framed

framed the Hands, to doe many Noble Workes.

Secondly, Concluſions from the Conſideration. 2. *Section.*

1. AS ſome bones bee knottie in the Hand: ſo be ſome Actions that I muſt doe. To doe things againſt my Naturall Inclination, againſt my Reaſon, againſt my profit, or eaſe, I ſhall find knots, and lets, and ſtops, and much adoe.

Some bones bee hollow, ſo be ſome Actions, ſeeming more than ſolid; more fained than reall; more in ſhew, than ſubſtance: their hollowneſſe is filled not with marrow, but hypocriſie, deceipt, and ſinne: tis good if theſe were taken out of my Hands, for theſe will bring a myſticall goute, and lameneſſe.

Some bones be ſtraight, ſo bee ſome Actions: theſe be the moſt perfect, that avoid defect, and exceſſe, and bee even according to the line: ſtraight things be ſtretched out, and the middle agrees with both ends. Let mine Actions have a good riſe, a good aime, and good affections.

2. The peaceable Hand is ſtretched out, the angri: Hand is clinched: How beautifull is the one? how terrible the other? let my hands bee ſtretched forth to pray; ſtretched out to the poore, voluntarily: clinched to threaten, or ſtrike, compulſorily.

3. Is the Hand ſo turning, and nimble an Inſtrument for Action? let me loath a gentile, and beggerly laſineſſe; my Hands were made for employment; hee that is not in labour with men, may hereafter bee in dolour with Divels.

Thirdly, Of the Employment of the Hands. 3. *Section.*

1. WE moſt nobly employ them in prayer, *Pſalme* 143. 6.

2. We employ our Hands to give to the poore:

3. With

3. With our Hands we doe receive things.
4. With our Hands we doe most workes.
5. With our Hands we fight, and warre.
6. With our Hands we feed, and cloath us.
7. With our Hands we correct offenders.
8. With the Hands we play, and recreate us.
9. With the Hands we direct by pointing, beckening.

4. *Section.* *Fourthly, Resolves Concerning the Hands, Naturall, and Metaphoricall.*

1. Quest. WHY *is the right Hand most active, usually?*

Ans. Because the right Hand is more hot, and dry, so more fit for Action: and the left hand is to give place to the right. Some men bee left-handed, but women seldome: All foure-footed beasts are more active with the right leg (some observe,) the Elephant onely excepted.

2. Qu. *Whose Hands doe faile of activenesse?*

Ans. 1. Old mens, whose Naturall heate declines.

2. Those that labour, and travaile, and spend their vigour.

3. Those whose blood wants passage for nourishment.

4. Those that fast too much, their hands wax feeble.

3. Qu. *How are Hands attributed to God?*

Ans. Tis *Metaphorically*, in a borrowed speech.
Sometime his Hand is his Purpose, *Acts* 4. 28.
Sometime his Vengeance, *Judges* 2. 15.
Sometime his Providence distributing, *Psal.* 104. 28.
Sometime his speciall Favour, *Luke* 1. 66.
Sometime the Gift of Prophesie, *Ezech.* 1. 3.
Sometime extraordinarie Assistance, 1 *Kings* 18. 46.

There

There is GODS Hand of Bleſſing, his Hand of correction, his Hand of Revenge.

4. Qu. *How many wayes* be the hands lifted-up?

Anſ. The Hand, or Hands be lifted up:

1. In Prayer, *Pſal.* 63. 4. *I lift up my hands in thy Name.*

2. In taking an Oath, *Geneſis* 14. 22.

3. By ſmiting, ſo *Kain* lift up his Hand.

5. Qu. *How is the Hand* ſtretched forth?

Anſ. 1. By Invitation; *Proverbs* 1. 24.

2. To Comfort; *Ieremi.* 16. 7.

3. To Releeve; *Prov.* 31. 21.

4. To Direct; 1 *Kings* 13. 4.

5. To give libertie to ſpeake: *Acts* 24. 10.

6. To manifeſt a readineſſe to Anſwer, *Acts* 26. 1.

6. Qu. *Why doe our Magiſtrats* burne theeves in the Hand?

Anſ. 1. To puniſh their burning deſire to gaine, with a burning puniſhment.

2. Tis done openly, though they ſtole ſecretly.

3. That others may know them by the hand.

4. That if they Repent, they may be humble for ever, when they lift-up that hand in Prayer,

5. To fore-warne them of the burning to come, when ſhame, and burning ſhall be for evermore.

So much of the Hands.

I have brought my Thoughts now to my Fingers-ends, and I ſhall be more briefe:

1. Becauſe I want the Art of the *Anatomiſt.*

2. The Body is a heavy ſubiect to dwell on.

3. My paper begins to call for brevitie.

The Fingers, with the Thumbe,

FIrſt, are for number 10. When I looke on them, I may mind the 10. Commandements,

which I ſhould have in my Doings, rather than in my Speculations: I have but one Tongue to ſpeake of the Law, two Eyes to reade it, two Eares to heare it, tenne Fingers to be doing.

2. There is Order, and Comlineſſe, and men give ſeverall Names, becauſe of ſeverall uſes: The Thumbe is *Pollex* for ſtrength, and to meaſure the Inch withall: the fore-finger is the Directer: the middle-finger is called *Impudicus*, the uncleane, of ſome the fooles finger: the next, the Ring-finger; the leaſt, the Eare-picker.

3. The Fingers be leane, more fit for Action: and be leſſer, after we have dined, than before; to teach us to be leſſe in our ſelves, when we have received plentie.

4. The Fingers are fenced with Nailes, which be harder than Fleſh, and ſofter than Bones; united to the Fleſh by Sinewes, Veines, and Arteries (as tis by ſome affirmed) The nailes have vigour from the heart, for if the heat of the heart decay, * the Nailes doe wax blacke.

* Obſervedin Sickneſſe.

So much of the Fingers.

Of the Back,

1. Of the Strength of the Back.
2. Of the Ridge-bone.
3. Reſolves concerning the Back.

1. *Section.*

First, Of the Strength of the Back.

IT is the ſtrongeſt part of man, made fit to beare: though the lighter burthens be caried on the Head, or in the Armes; yet when a great weight is to be borne, then it is laid upon the back. *Dorſum* is the Back, for it lieth out, ſomewhat bunching: and ſo *Dorſum* is a hill, or bed in a garden: yet *Dorſuarius* is he that carieth on his Shoulder: the Back is the Porter for the whole Body, there the Souldier laies his knap-ſack.

Con-

Concluſions.

1. Tis fitteſt the ſtrongeſt ſhould beare: the ſmaler burthens came to the *Iudges*, the moſt weightie to *Moſes*, *Exodus* 18. Able Chriſtians ſhould reſolve petie queſtions of the weake, and Ignorant: and let the higher Matters be caried of the Divine. The Children, and Servants can diſpatch the ſmaler Matters in the Familie, the moſt weightie are reſerved for the Maſter: as the armes, and hands can carie the lighter burthens, but the moſt heavie are caried by the Back.

2. The Eie ſees not, when the burthen is on the back, yet the back beares his burthen aſwell, as if it were looked upon. The Bearers muſt carie though the Spectators be abſent: A good Leſſon for Eie-ſervants; the Maſters Eies be the winds, which move their ſailes: Their Cure is,

1. To looke to the Eie of God, which is upon them.
2. To the truſt is committed to them.
3. To the accompt they muſt make, at the laſt Day.
4. To the great Recompence of Reward.

3. Though all have Backs that have Bodies, yet ſome can, and ſome muſt beare more than others. There is a Providence diſpoſes our burthens; if our Spirituall burthens be great, he will give us the more Aſſiſtance: if ſmall, they be the more tolerable, and leſſe than others doe beare.

Secondly, Of the Ridge-bone.

2. *Section.*

THe Ridge-bone begins at the nape of the Neck, and ſtretches neare the kidnies: tis compounded of many Jointes: the other bones are faſtned to the Ridge-bone: this bone is for defence, and receives marrow from the braine. The Ridge of the Beaſt is not reſted on; but the Beaſt lies on the bellie: but our bone is ſo framed, we lie on our Ridge-bone, and reſt, and ſleepe.

So resting, we awake, and looke-up to Heaven.
1. In the way of Thankefulnes for our rest.
2. We looke-up for Blessings from above.
3. We looke-up to *Christ*, our Head, in Glorie.
4. We looke-up, that GOD may looke downe.
1. To melt our hearts; so he looked on *Peter*.
2. To direct us; *Marke* 10. 27.
3. To Cure us; *Marke* 1. 21.
5. We looke-up with Reverence, and subiection.
6. We looke-up with hope, at last to ascend up.
Thus as we doe not lodge like Beasts: so we should looke-up, and excell them.

Thirdly, Resolves Concerning the Back.

3. *Section.*

1. Quest. *What is it to* goe backward, *Iohn* 6.66?
Ans. Tis to depart from *Christ*, and the good way; to *Apostatise*: as in a race they that goe backward, are sure never to obtaine the prize.
2. Qu. *What is meant by bowing the back*, Rom. 11. 10?
Ans. To be void of strength: Inwardly, to be void of Grace, good Inclinations, will, and endeavour: Outwardly, to be void of dignitie, and honour, and to be in base servitude.

Willet.

Wilson.

3. Qu. *What* is it to have our sinnes cast behind Gods Back, *Esai* 38 17?
Ans. To be as not seene; to be pardoned; to be cast into the Sea: *Micha.* 7. 19.
4. Qu. *What* be Gods Back-parts, *Exo.* 33. 23?
Ans. *Moses* saw according to his capacitie, not his desire: The Back-parts we see; we perceive God by his *Word*, and *Workes*, here; *Face to Face*, in Heaven.

1 Cor. 13. 12.

Of the Breast.

1. *A Consideration of the Breast.*
2. *Resolves Concerning the Breast.*

First, A Consideration of the Breast

1. *Section.*

The Breast of a man, first, is bonie for strength. 2. Tis hollow

hollow to preſerve the inward parts, and that the lungs eſpecially, may cloſe, and open. 3. The Breaſt is the Noble part, the Spirits are within it, and many other of the Chiefe parts: there is heate, and life, and ſtrength. 4. The Breaſt of a man is broad, but of a bird the Breaſt is ſharpe. The Beaſt hath dugges in the wombe; but onely Man-kind, and Elephants have dugges in the Breaſt. 5. If other parts be pained, the Breaſt hath a fellow-feeling; If the Throate be grieved, or the Stomacke, or Lungs; the Breaſt will be ſore. 6. The Breaſt is ſenſible; a little pricking, within, more troubles us, than a wound on the Arme, without.

Secondly, Reſolves Concerning the Breaſt. 2. *Section.*

1. Queſt. *What* learne we from the Breaſt, and the Shoulder given to the Prieſt in the Peace-offerings, *Leviticus* 7. 29. to 32?

Anſ. 1. The Prieſt muſt have the Breaſt of knowledge; the Shoulder of labour.

2. The people muſt bring the Breaſt to be cleanſed from corruption; the Shoulder to be directed to worke, and take paines.

3. The lifting it up, and waving the Breaſt:

1. In acknowledgement, it was from God.

2. Our mindes, and endeavours ſhould be upward.

3. In publike view, our workes muſt be manifeſt.

2. Qu. *What* learne we from the Breaſt-plate, *Exo.* 28. 30?

Anſ. 1. It was the Breaſt-plate of Judgment, the High-Prieſt put-on, when he conſulted with God: *Num.* 27. 21.

2. He muſt weare it on his Hear, or Breaſt, with precious-ſtones therein graven, ſignifying the

neareneſſe of the Church to *Chriſt*, and alwayes in remembrance, and enricht with Graces; *Rich, precious Graces.*

3. The Breaſt-plate was loſt in the Captivity, *Ezra.* 2. 63. After that they muſt keepe to the Law of *Moſes*, *Mala.* 4. 4. and enquire there.

3. Qu. *What* is that Righteouſneſſe, which is a Breaſt-plate, *Epheſ.* 6. 14?

Anſ. It is the Righteouſneſſe of a good Conſcience, being a powerfull worke of Gods Spirit, in the Regenerate, whereby they endeavour to approve themſelves to God, and Man, by performing what Gods Law requires:

1. Tis a worke of Gods Spirit, which quickneth, *Rom.* 6. 11.

2. A powerfull worke: We by Nature be dead, *Epheſ.* 2. 1.

3. In the Regenerate: They be borne of the Spirit, *Iohn* 3. 6.

4. They endeavour, and ſtrive: *Acts* 24. 16. *Heb.* 13. 18.

5. To approve themſelves to God, and Man: *Matth.* 22. 37. 39.

6. According to the Law, that ſhewes us our Dutie.

This Breaſt-plate keepes us from ſinne, in ſafetie.

4. Qu. *Why* is Faith, and Love a Breaſt-plate, 1 *Theſ.* 5. 8?

Anſ. 1. Faith brings home *Chriſt*, for our Defence.

2. Love evidences, we be Gods Children: 1 *Iohn* 3. 14. That prevents deſpaire; and Love ſets us on worke to keepe Gods Commandements: ſo we prevent ſinne, and flie preſumption, and ſecuritie, and eſcape wounds, as by a Breaſt-plate.

5. Qu. *What* is meant by the Bleſſing of the Breaſts,

Ioſephs

). Googe his marginalia in this pag: 146.

Iosephs Blessing, amongst the rest, *Gen.* 49. 25?

Ans. It was a numerous Posteritie, tenne thousands of *Ephraim*, and thousands of *Manasseh*: *Deut.* 33. 17. Many Children, well nourisht Children: the contrarie is a curse, *Hosea.* 9. 14. a barren wombe, and drie Breasts.

6. Qu. *What is* meant by the two Breasts, *Cant.* 4. 5?

Ans. Breasts set out the Churches Ornaments, *Ezc.* 16. 7. *Thou art come to excellent Ornaments, thy Breasts are fashioned.* Also they signifie Nourishment. *Esa.* 66. 11. Those without the Ministrie, are said to be without Breasts, *Cant.* 8. 8. The Breasts of the Church, be as Towers, *Cant.* 8. 10. being obvious, and strong, and large.

Ainsworth on *Cant.* Or Towers for strength o deliverie or the word Mi dal, which is Tower, and i is a Pulpit, 8 *Nehemiah* 4

Of the Bellie.

1. The *Anatomists* Relation of the Bellie.
2. A more plaine Observation.
3. Resolves for Edification.

First; The Anatomists Relation of the Bellie. 1. *Section.*

THIS separated from the Breast, by the midriffe, and bounded in the foure-part above, by the Dagger-like Cartilage, below by the share-bone. There be three Regions: the first, *Epigastrica*, covering the entrales, from the bulke downeward: the second, *Regio umbilicalis*, void of ribbs, the part where the Navell is: the third, is *Regio Hypogastrica*, from the Navell downward.

There are observed, in the Bellie, five things more:

1. *Cuticula*, a tender skinne called the Scarfe-skinne.

2 *Cutis*,

2. *Cutis*, the skinne covering the out-parts.

3. *Pinguedo*, the fat betweene the skinne, and the membrane.

4. *Membrana carnosa*, somewhat fleshie to keepe in the fat.

5. The *Membrane* pertaining to everie Muscle.

2. *Section.* *Secondly, a more plaine Observation of the Bellie.*

THREE Names are given to the Bellie; First, *Venter* the Bellie, or panch. Secondly, *Alvus*, for the receptacle, or hollownesse. Thirdly, *Uterus*, the Wombe; this belongs to the Female. The Bellie may be considered as containing, or as the things contained; externally, or internally: the forme, and fashion round, the Navell in the middest. If a man be laid on his back, his armes and legs spread abroad, set a paire of great compasses on his Navell, wee shall find him round by measure, as farre to his toes, as to his fingers. The Bellie is like a Buckler, the Navell is like a Bosse. In the middest of it, the Navell is composed of sinewes, and veines: the Child in the wombe sucketh Nourishment, and draweth breath by the Navell. In the birth, the Navell breaketh, and commeth-forth with the Child, and the Midwife bindeth it about foure Inches, that drying-up comes to a roundnesse.

3. *Section.* *Thirdly, Resolves Concerning the Bellie.*

1. Quest. HOW was it a curse to the Serpent to creepe on his Bellie, *Gen.* 3. 14?

Answer, Because his creeping before was pleasant, but now is painefull. 2. Before it was comely, but now with Ignominie, *Ross.* on *Gen.* 3.

2. Quest.

2. Queſt. *What* learne wee from the unlawfulneſſe of eating that which creepes on the Bellie, *Leviticus* 11. 42?

Anſwer. 1. That diſtinctions of Gods making muſt be regarded: He is the great Law-giver.

2. The Spirituall uſe is to decline thoſe, which ſavour of earthly things.

3. Queſt. *What* learne wee from Pſalme 17. 14. where the wicked have their Bellies filled with hid Treaſures?

Anſ. 1. Gods Bountie to wicked men, He fills their Bellies.

2. I am not to Judge of Gods Favour by the Bellie; For *all comes alike to all ſorts*, (of theſe earthly Treaſures) *Eccleſ.* 9. 1. 2.

4. Queſt. *What* learne we from *Nabuchad-nezzars* Image, whoſe Bellie was Braſſe, *Dan.* 2. 32?

Anſwer 1. The Bellie, and Thighes ſignified the third Monarchie, obtained by the *Grecians*, who ruinated the *Perſians*; compared to a Bellie; becauſe as the meate ſtaieth not long in the Bellie, ſo *Alexander* got many Kingdomes, yet enioyed them, but a ſhort time.

2. The *Grecians* were as a Bellie, given to Drunkenneſſe, Gluttonie, and exceſſe. *Alexander* gave one *Protarchus* a Talent for drinking foure Meaſures of wine, which contained each of them a Gallon, and a Pinte: but died within three Dayes, and 41. men more by exceſſive drinking.

5. Qu. *What* learne wee from *Philippians*, 3. 19. where tis ſaid of ſome: *Their Bellie is their God?*

Anſ. 1. They mind their Bellie moſt, and care to fill it, and live like *Epicures* a ſenſuall life.

2. There is a flat oppoſition betweene Gods Children and worldlings. The one looke for a *Saviour*, the others end is Damnation; The one eſteeme their bodies vile; the other make their Bellie their

God; the one minds earthly things; the other have their conversation in Heaven.

Of the Thighes, Legs, and Feete.

1. Of the uniting of these parts together.
2. Of the bones of these parts, and of the bodie.
3. Resolves Concerning these parts:
4. How a man is a *Medium* betweene an Angell, and a Beast, with a view of other *Mediums*.

1. *Section.* *First, Of the Vniting of these parts together, that is, Of the Thighes, Legs, and Feete.*

THE lower parts of mans Bodie answer to the Armes: for, as the Arme hath Shoulder, Elbow, and Hand; so the lower parts have Thighes, Shankes, and Feete.

The Thigh hath but one bone, which is the longest, and greatest in the Bodie; and the Thighes are united to the Legs, and Legs to the Feete, with such admirable wisedome, that if the uniting were stiffer, we could not move, and be so active: if more limber, we should be weaker, and feebler, and unfit for burthens, and strong Actions.

2. *Section.* *Secondly, Of the bones of these parts, and of the whole Bodie.*

THE Thigh-bone is onely one, and the Shanke-bones two; a greater, and a lesser. The foote is divided into three parts: the bones of the feete are seven in a foote: the first called *Os baliste*: the second the Heele-bone: the third the bone like a Boate: the fourth is the largest Bone: the other three be the wedg-like bones.

Bones

Bones grow without ſome Middle Subſtance, three wayes: Firſt, by a line, as the bones in the upper Jaw, and Noſe doe grow: 2. As the Bones of the Scull are united: 3. When one Bone is faſtned within another, as in the Gummes.

If Bones be united by a *Medium*, tis by a Cartilage, or griſtle, or a ligament, or ſtring, which is unſenſible, and is not hollow.

Thirdly, Reſolves Concerning the Thighes, Legs, and Feete, in their Order. 3. *Section.*

Firſt, Concerning the Thighes.

1. Queſt. WHY *did Abraham* cauſe his Servant to put his hand under his Thigh, when he gave him an Oath?

Anſ. 1. Some thinke, for to ſignifie the firmeneſſe of an Oath; becauſe the Thighes be the Pillars of the Bodie.

2. Others thinke it was to trie the ſubiection of his Servant, in Obeying his Command.

3. The moſt likely Cauſe was, in a Myſterie to fore-ſhew the *Meſſiah* was to come from his loines: in this Phraſe, the *Iſraelits* came out-of *Iacobs* Thigh, *Gen.* 46. 26. I adiure thee, as thou expect-ſt the Meſſiah to come of my loines, to be faithfull to mee.

This kind of Oath was not uſuall, for the hand was lifted-up, when they did ſweare: *Gen.* 14. 22. There is ſomething in the Myſterie, for the word (Jerek) a Thigh, in Hebrew, is ירך an Oath in Greeke: *Ainſworth on Gen.* 24.

2. Qu. *What* may we learne from *Iacobs* halting on his Thigh, *Gen.* 32. 31?

Anſ. 1. Weeare not raſhly to Judge thoſe to be wicked, who have Infirmities, or deformities. *Moſes* was defective in Speech, *Mephibɔſheth* was Lame,

Lea Bleare-eyed, *Isaak* Blind, and *Iacob* Halted.

2. In our Tentations, and Wrastlings with God, we have our Infirmities, *Psalme* 35. 15. Reade the Marginall Note.

3. Hee prevailed, yet went away halting. Which may teach us to be humble, after wee have done our best, and sped never so well.

4. The *Iewes* eat not the Sinewes of the Beast, in the right Thigh, but of the Fowles they doe; because there is no hollow in the Thigh.

3. Quest. *What is* that Sword *Christ* girds on his Thigh, *Psalme* 45. 4?

Ans. Tis the Sword of the Spirit, *Ephes.* 6. 17. The girding on the Thigh is to make it readie, *Exodus* 32. 27.

4. Qu. *What* doe the *Iewes* report of the Woman whose Thigh did rott, after she had drunke the bitter water, *Numbers* 5. 27?

Ans. 1. They say, being guiltie, her face looked yellow.

2. Her Eyes did stick-out.

3. Her Bellie did swell.

4. Her Thigh did rott, and in the same houre, the Adulterer did dy.

But if she were Innocent,

1. Her Countenance would looke Chearefull.
2. If she had any disease, it left her.
3. She should Conceive Seed.
4. She should have easier travaile, than before.
5. If she had Females before, now it should be a Male.

Resolves Concerning the Legs.

1. Quest. WHat is meant by making bare the Legs, *Esai* 47. 2?

Ans. Their slaverie is set-forth by the Mil-stones, and their shame by the loosing the Locks, and making bare

bare the Legs: to passe not onely through the Streets, but through the Floods. Now their wickednesse shall be discovered, and appeare in open view, to their great dishonour.

2. Quest. *What* learne we from *John* 19. 36. Not a Bone of CHRIST was broken, when those crucified with him had their Legs broken, *verse* 22?

Ans. Christ was prefigured in the *Paschall Lambe*, *Exodus* 12. 46.

1. The Lambe was without blemish; so was *Christ*.

2. The Lambe must be killed, so must *Christ*.

3. The Postes of their Doores must be sprinckled: So our Hearts must be sprinckled with the Blood of *Christ*: *Heb.* 12. 24. 1 *Pet.* 1. 2.

4. The Lambe was roasted with fire: *Christ* he felt the heat of GOD'S Wrath.

5. The Lambe was to be eaten whole: so *Christ* had not a bone broken, when the Legs of them Crucified with him were broken.

3. Qu. *What* were the Creatures with Legs above their Feete, lawfull to be eaten, *Levit.* 11. 21. 22?

Ans. They were severall sorts of Locusts:

The first are more common, and their Name, the Learned say, is from their shortnesse: others say they are named from their multitude: *Exod.* 10. 4. 5. ἀπὸ τοῦ ἀκρίδα.

The second sort have their Name from a Rock, because they breede in stonie places.

The third is called δρυμάχος, because hee will fight with Serpents.

The fourth is called a Grashopper: because of his Leaping: The Marginall Note saith these were kinds of Grashoppers to us unknowne.

4. Qu. *What* were the Legs of Iron, and Clay, *Dan.* 2. 33?

Ans. The fourth Monarchie divided into two kingdomes, *Syria*, and *Egypt*.

1. These two Kingdomes were as Iron, to the Church.

2. They issued from the Brasen-belli: , and Thighes; from *Alexanders* Monarchie.

3. These Kingdomes were one stronger than the other; the King of the North was strongest.

4. Their Matrimoniall Leagues would not hold together, as Iron, and Clay can make no firme, lasting Coniunction.

5. Qu. *What* is meant by *Cant.* 5. 15. His Legs are Pillars of Marble, set upon sockets of Gold?

Anſ. Christs goings are commended:

1. For Comlineſſe; Pillars of Marble be long, and straight, and beautifull.

2. For strength, and stabilitie; Marble is lasting.

3. For Glorie, the Sockets be Gold; the most precious of Metals.

Christ comes beautifull, as one to be desired; his goings are strong, none can let his comming, nor raise out his foot-steps: his foot-steps be golden steps, he brings Glorie with him, to that people, to that soule, where he comes.

Resolves Concerning the Feete.

1. Qu. VVHat may we observe from *Moses* putting-off his shoes from his Feete *Exo.* 3. 5?

Anſ. There be three Causes of putting-off the shoes:

1. By way of Humiliation, as *David* did, 1 *Sam.* 15. 30.

2. By way of Resignation, *Deut.* 25. 9. *Ruth* 4. 7.

3. By way of Reverence, so *Moses* put-off his shoes.

Divers Opinions Concerning Moses *Action.*

1. Some thinke, to Consecrate the place: but Gods presence made it holie before.

2. Another Opinion; The shoes were made of dead Beasts skinnes: Now he must put-off the feare of Death.

3. Or to put-off the shoes, to acknowledge he is not the Head of the Church; he resignes his right by that Action: that is another Opinion.

4. *Moses* must put-off his carnall Affections, when hee approches Gods Presence: this is a true Opinion. The *Iewes* from the Precept, *Leviticus* 19. 30. *Yee shall Reverence my Sanctuarie*, Concluded, None must come there, with shoes on his Feete.

2. Quest. *What* is meant by *Saules* going in the cave, to cover his Feete, 1 *Sam.* 24. 3?

Answ. To doe his easement: wee call it to untrusse a poynt: The Holie Bible teaches a holie Expression of things unseemely to be spoken: *Adam knew Hevah, Gen.* 4. 1. The Title of Psalme 51. *A Psalme of David, after he had gone in to Bath-sheba.*

3. Qu. *What* learne wee from *Rom.* 16. 20. The God of Peace will tread Satan under your Feete?

Answ. 1. To encourage them against false Teachers, he promises them victorie.

2. The God of Peace will destroy him, that breaks Peace.

3. Wee must not trust to our owne strength to subdue Satan: tis God can doe it.

4. Satan shall be subdued, and kept under.

5. God did this for the Christians in that time, who suffered under the *Roman* Persecutors.

6. As

6. As GOD raiſeth up an Adverſarie to the Negligent, 1 *Kings* 11. 14. So he threatens to cruſh the greateſt Enemie of the Diligent.

7. When Satan is ſubdued, then Grace floriſhes prefently. The Apoſtle wiſhes the Grace of *Chriſt*, as ſoone as hee had ſpoken of Satans being troden under our Feete.

8. If Satan the Chiefeſt, then all other Enemies that be Inferiour, muſt needs be ſubdued.

9. Though Satan hath a Throne for a time, *Revelation* 2. 13. Yet hee muſt come under Foote, in a ſhort time: hee ſhall be trod under Foote ſhortly.

10. Thoſe which have trod on Satan, and beene victorious, ſhould encourage us: as *Joſua* did encourage from former Experience, *Joſua* 10. 24. 25.

4. Queſt. *What* is meant by *Eſai* 3. 16. *The Daughters* of *Sion* made a tinkling with their Feete?

Anſ. 1. They had ſome Bells, or Plates, that ſounded.

2. whatſoever it was, it made a noiſe as they went.

3. Such a noiſe, as they would be taken notice of.

5. Queſt. *How* are the Affections like the Feete, and the Feete like the Affections?

Anſ. 1. The Affections be a part of the Soule, and the Feete be a part of the Bodie.

2. The Affections be in Motion, ſo be the Feete.

3. The Affections be ſoone cold, ſo be the Feete.

4. The Affections muſt be guided, ſo muſt the Feete.

5. The

5. The Affections goe by two, and two: so the Feete are in number two.

Quest. *How doe the Affections goe by two, and two?*

Answer, There is Joy, and Griefe: Loving, and Hating: Desiring, and Fearing: Hoping, and Despairing, &c.

6. Feete, well shod with shoes, will treade on Stones, or Thornes, yet goe on Comfortably: And Affections, well shod with Patience, will goe on Crosses, and Troubles, with Constancie.

7. When the Feete be cold, tis uncomfortable: so when the Affections be cold, tis uncomfortable.

8. Stirring, or Fire, warmes the Feete: so Duties, and the Ordinances warme the Affections.

9. A paire of little shoes will serve a paire of little Feete: so those which Affect little, a little will content them.

10. As Children doe grow Elder, so their Feete grow bigger, and stronger: So GODS Children, as they grow Elder, their Affections should grow better, and stronger.

Fourthly, How Man is a Medium *betweene an Angell, and a Beast, and of other* Mediums. 4. *Section.*

1. THE Angell is all Spirit, the Beast is all Flesh: Man is a *Medium*, Soule and Flesh,

2. The Angell hath elecre Understanding, the Beast hath no Understanding: Man is a *Medium*, in his Knowledge above Beasts, lesse than Angels.

3. The Angels Love is Divine, the Beasts Love is sensuall: Man is a *Medium*, and by Grace, he loves Divinely, by Nature, sensually.

4. The Angell doth service willingly, the Beast by compulsion: Man is a *Medium*; by Grace hee is willing; by Nature hee is dull, and backward; and must be forced by Lawes, threates, corrections, &c.

5. The Angell is full of Admiration, the Beast may be frighted, but cannot Admire; Man is a *Medium*, he may be frighted; and hath Reason, so is capable of Admiration.

6. The Angell never dies, the Beast dies: Man is a *Medium*, his Bodie dies, his Soule dies not.

Of other Mediums.

1. THERE is Earth, there is Water: Slime is a *Medium*.

2. There is Aire, there is Water: Vapours are a *Medium*.

3. There is Aire, there is Fire: Exhalations are a *Medium*.

4. There is Slime, there are Stones: the Sea-forme a *Medium*.

5. There is a Diamond, there is Water: Crystall the *Medium*.

6. There is Water, and Metals: Quick-silver the *Medium*.

7. There are Rootes, and Stones: the Corall the *Medium*.

8. There are Animals, and Plants: the Mandrake the *Medium*.

9. There are Fowles, and Beasts: the Ostrich the *Medium*.

10. There are Birds, and Creeping-things: the Bat the *Medium*.

11. There is Raine, and Haile: the Snow the *Medium*.

FINIS.